# NEWS
FROM A
# COURT
More commonly than truly called Christian, Spiritual, and Ecclesiastical.

OR,

A faithful RELATION of an intolerable ABUSE committed in a BUSINESS fallely called

# EXCOMMUNICATION:

Unjustly decreed against A man of unblameable conversation, for nothing but a Sorry Sum of mony; which (tho' never due,) was vainly hoped by this means to have been extorted from him.

Written by a sure Friend to tru Discipline; who hath so much the more reason to love it, by how much the less need he findes to fear it.

---

Pro veræ Virtutis præmiis falsi sceleris pœnas subimus Boeth. de Consol. *Philos. lib.* 1. *Pros.* 4.

——— *premit insontes*
*Debita sceleri noxia pœna;*
———*Justusque tulit*
*Crimen iniqui.* — Id. ibid. Mer. 5.

Τίκτει κὰς ὁ μὴ ἴδειν. ἀπαιδευσία ἡ μετ' ἐξουσίας ἄνοια.
Fulness breeds fierceness; Power without Skil to use it, madness. *Aristot. libel.* de *Virtut.*

Multis minatur, uni qui facit injuriam. *Anonym.*

---

*LONDON*,
Printed; and are to be Sold by *A. Baldwin* in *Warwick-lane*, DCCIII.

# NEWS

FROM A

# COURT

More commonly than truly called Chri-
stian, Spiritual and Ecclesiastical.

OR,

A faithful RELATION of an intolerable Abuse
committed in a Business fully called

## EXCOMMUNICATION:

Unjustly decreed against [illegible] unblameable Courti-
zation, for nothing [illegible] Sum of money; which
(tho' never due) was [illegible] hoped by this means to
have been extorted from him.

Written by a true Friend to the Publique; who hath so
much the more reason to love it, by how much the less
need he findes to fear it.

# A PREFACE,

## CONTAINING

## An *Advertisement* to the Reader, with a *Supplement* of several things belonging to the *News* hereafter tolde.

NO small matter of *News*, more than the *Title-page* of these Papers promiseth, was once wrapt up with them, and intended to be published in their Company.

While that resolution continued, it was reasonable to tell the Reader from *what Coast* it came into a place so remote as it seemed, at first sight, to stand in.

For what (A considerate Reader would say,) hath *Excommunication* to do with so many *different Subjects* as this *new-fashion'd Mercury* talks of? *News*, we grant, commonly consisteth of variety; and is generally made up of divers *Reports* concerning *Things*, *Persons*, and *Places*, having no more relation to, or dependence upon each other, than *Harp and Harrow*: And is so far from being *all of a piece*, that it rather looks like a *Country-Cushion*, patch'd up of several Shreds, of as many Colours as Pieces. But if one that makes a shew of writing about the *Wars of Italy* only, should, after some small matter said of that subject, go off to talk of *Doings* in *Tartary*, *Turky*, *Persia*, *China*, or other remote Countreys, having no relation to what he began with: would not this be too great a disappointment of his Reader, to be excused? and as idle and impertinent a discourse as if another that gives out he will make a speech about *Flesh*, should go on for a while with that subject, and then falling off from what he began to talk of, say much more of *Fish*, and so conclude? according to the poetical description of what they call a *Mermaid*:

*(Desinit in piscem mulier formosa superne,)*

Which is said to be *half Fleſh*, and *half Fiſh*; begining with the one and ending with the other. But here, (had this firſt reſolution taken place, the *Objector* would have ſaid,) is *more fiſh than fleſh*; and a longer *Harangue* about other things which have nothing to do with Excommunication, than Relation of a Buſineſs falſely ſo call'd. For the ſatisfaction, of ſuch an Objection it was needful to have ſhewed how all the diſcourſe about other matters than the *Title-page* pointeth at, was occaſioned by what is there named.

But now the labor of ſo doing is ſaved, by judging it better, upon ſecond thoughts, to report *diſtinct things* diſtinctly, than by divers tranſitions, however apt and pertinent, to make a long continued diſcourſe of them. And the *tenor* of the Title-page is ſo cloſely kept to, that nothing but what hath reference to it, maketh any conſiderable part of the whole matter from the firſt to the laſt line it conſiſteth of.

The only thing inſiſted on from the begining to the end of the whole *News*, is a *Buſineſs* bearing the name of Excommunication: But is too falſely and abuſively ſo called, to be let paſs uncenſur'd, unoppos'd, unexpos'd and unpropos'd to the Examination of *abler Judges*, than the beſt of 'em all, who had any thing to do in the matter; unleſs the *Art of writing and printing* had been loſt, ſuppreſt, or not ſuffer'd to be exerciſed, (as ſome, for fear left their *deeds of darkneſs, their lawleſs and graceleſs Doings* ſhould be brought to light, would have it;) or the faculty of ſpeaking prohibited to be longer uſed.

Which if any body can be lawfully forbidden to make uſe of, who are worthy to be condemned to *perpetual ſilence*, but they that preſume to employ their tongues in *a worſe piece of work*, than *Balaam*, as bad as he was, could be perſuaded to meddle with? That is, in *curſing whom God hath not curſed*. Numb. 23. 8.

And if they that are guilty of ſo great a fault, are not truly and properly ſaid *to delight in Curſing*; or (according to the laſt tranſlation of *Pſal.* 109. 16.) to *love it*: of whom can it be affirm'd? tho' none who love themſelves can *love* it; or who know what it means, *delight* in it.

The beſt Chriſtians that ever were, never us'd it but in Caſes of *extreme neceſſity*. Nor then neither, without *extreme grief* and reluctancy. As hereafter, in it's proper place will be ſhewed.

They muſt therefore abuſe it, both *weakly* and *wickedly* at once, who *glory* in it, (when it better becoms them to be *aſhamed* of what they cannot defend;) *boaſt* of it, and have recourſe to it for ſuch *little ends* and purpoſes as they cannot finde the leaſt ſoorſtep of, in *Scripture, Church-Hiſtory*, or any *Records* of Antiquity worth the naming. But becauſe they *rejoyce in a thing of nought*, like thoſe *Epicures* (Amos 6. 13.) whoſe Example they follow, in *turning Judgement into Gall*, and *the fruit of righteouſneſs into hemlock*: let them read their *doom* in the ſame Pſalm that deſcribes their *Doings*, which they love and delight in. i. e. *Pſal.* 109. 17, 18, 19.

Our

Our translation makes what is there said an *Imprecation*, as if the Prophet prayd that all the mischief which he speaks of might light upon the Sinner on whom he reflecteth. † But his words may as well be read and translated *indicatively* as *imperatively*. And then that which he saith will be a *prediction* or prophecy foretelling what sort of wretched a sinner must look for. Thus: *As he loved cursing, so it shall come unto him. As he delighted not in blessing, so it shall be far from him. As he clothed himself with cursing like as with a garment: so it shall come into his bowels like water; and like oyl into his bones. It shall be unto him as the garment which covereth him* &c.

Christ's than themselves, *to Satan himself* (or pretend, better reason. And that too at a shamefully lower rate. For it is but a *Noble*, or half that many sometimes, that sufficeth to make the *soul Fiend* let go his holde, and loose his prey. *Take him Devil*, and *torment* him like poor *Job*, in Soul and Body at once, if thou canst: If he will not *pay*, but loves *money* better than quietness. *Avoid Satan!* and begon Thou unclean Spirit, or touch him if thou dar'st, *now the Court is satisfied*, and the Fees of *Exportation* are paid. This and no better, is the *plain English* of their playing *fast and loose*: as if their power were no less than Christ exercised over *the unclean Spirits which obeyed him*: Mark 1. 27. or as much Authority as that which made *Devils subject to the seventy disciples*, Luke 10. 17, 20.) had been given them.

But so long as they do the Devil's work (*in subduing the wicked for a Reward, or without it, by mere persuasion only* (as I know them to have done;) and *in taking away the righteousness of the righteous from him*, Isa. 5. 23.) what better Wages than so bad a *Pay-master* is wont to give, can they hope for? Which unless they grow wiser and repent the sooner, they will finde themselves forced, at last, to take, tho *sore against their will*.

These sad effects which *the love of Causeless cursing* will first or last, sooner or later produce, (for what hinders that it should not hereafter as well as heretofore be the Cause of them?) if they would not have Experience of; they must not *delight* in a thing of this nature, nor promote it for love of *Fees* brought in by *binding* and *loosing*, (so called;) or for any such small reasons as generally operate *most mightily*, and I fear, *totally*, in the business: but let about it and go through with it in as tender, pitiful and reluctant a manner as the Christians of the purest Ages were wont to Exercise it.

And to make *sure work*, let none but *such as God curseth*, be held accursed; nor any of those who are under his wrath and curse (for *erring* from his commandments, (*Ps.* 119. 21.) and *going on still in their wickedness* (Psal. 68. 21.) be suffered to escape, or permitted to cry *Peace*, (which belongs not to the wicked, while they *know* not (or knowing it, follow not) *the way of peace*; but are dayly *treasuring up for themselves wrath against the*

*day*

*day of Wrath*, and laboring with both hands to make their *best Friend* that hath been, every day more than other a greater Enemy to them and more angry with them than before he was.

Time was, and again may be, (we shall not otherwise see *a good time* and manners as have long (I hope, not in vain) been hoped for. But time, I say, was, when men who feared God were not afraid of opposing vice and wickedness wherefoever they found it.

In those days, it was not the face of a *worshipful or right worshipful Sinner*; nor the big looks of an honorable or right honorable *Transgressor*, which could hinder those in power from forcing them to *penance*, or other Exemplary punishment for sins too shameful to be let alone without compelling the guilty to *know the price* of committing them. A certain Knight, known to the Author who relates it, † had not otherwise received and suffered the Sentence of doing *publick Pennance* at *Paul's Cross*, in or neer *Queen Elizabeth's* Reign, when Discipline was not *quite dead* and buried in oblivion, (as since those days it hath too long been,) tho' very *sick and weak*. (God grant us to see it revive, and grow into fashion again.)

† I mean the famous and pious *Mr. Bolton*, in a Sermon upon 1 *Cor.* 1. 26. neer the end.

But this is a small matter in comparison of what was, a long while before that, done by that zealous and severe punisher of Vice, *Robert Winchelsey*, *Arch-Bishop* of Canterbury. Who had courage enough to set himself against the *Spencers*, and other Corrupters of that unfortunate Prince, K. *Edward the 2d*, whatever came of it. For his zealous boldeness cost him *no small* trouble. But his common Saying (*Nil nocebit Adversitas, ubi nulla dominatur Iniquitas,*) That adversity can do him no hurt, who is under the *dominion* of no Sin, was his comfort, as any man's else it may be, who suffers not *as an evil doer*, but for *well-doing* only.

Another proof of true *prelatical Fortitude* he gave, in compelling *John Warren*, Earl of *Surrey*, to forsake a beautiful Whore that had greatly bewitched him, but he forced him to *forswear* her Company. And, when afterward he returned to it; accused him in a Convocation of *Perjury* and *Adultery* too; and never let him be quiet until he quite left her.

O for another such Bishop, or Bishop of Bishops as this! since whom there have been so few like him, that it is not easie to find his parallel, or meet with his match. And untill the World goes better than long it hath gone, we must not expect to have a *Winchelsey*, a *Grosthead*, a *Bedel*, with some few others like them, in every Province, or Diocess.

*Rari quippe boni*——

But instead of such a one, would to God I had never known a timorous *Time-server*, to have *hardened the Hearts*, and *strengthened the Hands of Evil-doers* (Jer. 23. 14.) by upholding them, and taking their part; by countenancing and helping to make the best he could of their bad Cause, and creating all the trouble that was possible to their needful Re-

provers

provers, as if he designed to make it *safer* to commit Iniquity than reprehend it, and esteemed it *better to be of the hardest than the best side*; well knowing that the worst and lewdest People are generally the most and mightiest to do mischief, whom he therefore feared to offend.

But if other Offenders are too many and mighty to be touched, too dangerous to be medled with: (Self-seekers, Time-servers, and Men-pleasers, will say *such and the like weak things*, to make the best they can of a bad matter; which when all hath been said, is still *stark naught*:) Are there no such *Sons of* Belial as the *Sons of Eli* were? (1 *Sam.* 2.) No lewd, idle, ignorant, scurvy, filthy Fellows: No prophane, drunken, silly Sots, (worthier to be called *Pests* than *Priests*; *Monsters* of impiety and prophaneſs, than *Ministers of Holy things*;) whose spots and blemishes are *too visible and palpable* to be hid, *too intolerable* to be excus'd or endur'd? Are there none of this number, who deserve to be *cursed with a Curse*, for making themselves vile, or accursed, like those true Brethren in Iniquity, (1 *Sam.* 3. 13.) who brought a Curse upon their Father's whole Family, (which could never be removed) by reason of his foolish pity, in not making their punishment as publick and exemplary as their faults had been?

Were there none of this *graceless Tribe* in the last Century? I know too well there were, and am not ignorant of their having been *countenanced* rather than corrected; as hath formerly been shewed in *a special account* of divers Wrongs and Abuses, &c. for which the *Relator* received as many thanks as from Men that will favour *such Fellows*, might be expected.

*Are there none of this number left?* None who ramble up and down the Country, like the poor *wandring Levite*, (Judg. 17. 8, 9.) who *went to sojourn where he might find a place*, and run from House to House, *like a Dog for a Bone*: fawning upon wicked People, by whom they profit temporally, while their chief Study should be, (but is not) to be spiritually and savingly profitable to them.

Are there no such narrow-soul'd Sinners, and small Gamesters as play at *handfuls of Barley* (or what is made of that common Grain) and *pieces of Bread*, like those pitiful Parasites, who provided *Pillows* for the Elbows of Evil-doers (that nothing might make them uneasie in their wicked ways and courses) for no better than those *poor Rewards*? Ezek. 13. 18, 19.

None who *bite with their Teeth, and cry peace*; (as if all were well when their Bellies are full; (but *prepare War against him that putteth not into their mouths*, (as if all were wicked *to whom there is no peace*, but those who prepare such large Meat and Drink-Offerings for their Idoliz'd Bellies (the *only* God whom they serve) as an insatiable Appetite of eating and drinking delighteth in:) like those vile Fellows, spoken of by the Prophet (*Mic.* 3. 5.) who dared not open their mouths to shew Transgressors their Sins, or Sinners their danger, for fear of finding them backward to put into their mouths for the future.

None

None that have *Jacob's Voice* and *Esau's Hands*, speaking and looking like *Saints* in a Church, (when they are not drunk: For some have been shameless enough to come into a Pulpit *in that pickle*) among Strangers who know them not; but talking as prophanely, and walking as wickedly in other places, as professed Enemies to Sanctity are wont to do, and doing ten times more hurt by their *Sins*, than good by their *Sermons*: (if that which they lay in the Pulpit ought still worthy to be called a *Sermon*, as often it is not, being but pitiful meals *poring*, and not Preaching.) Were it possible for one of this Character to preach like an *Angel*, I should never think the better but worse of him, while he lives like an *Atheist*. For what agreement hath the *Tongue of an Angel* with the *Foot of a Devil*? Or, What but Hypocrisie in the highest degree is it, to speak like the one, and do like the other?

But divers of *this Herd* are as weak as wicked, as ignorant and unlearned, as ungodly. Idle, empty, silly Prates, who pretend to the faculty of Preaching; tho' vain People, as void of understanding as themselves, may be heard to cry them up: as if their *impudence* which they ought to be ashamed of, (and would be, but that blushing is contrary to the nature of such a fault;) were *a Gift to be boasted of*. But supposing them all to be Preachers, (however unworthy of the Name, in strict Speech) who can *take a Text*, and *make a Sermon*, as they call it:

Are there none of them all whose mouths ought to be stopped with the *Proverb* recorded in *Luk.* 4. 23. and whose Tongues are worthy to be tied with that knot of Questions (*Mat.* 7. 3, 4.) which of all other Men in the World belong to such shameless Sinners? For this among other Reasons, is one that *Alvarus Pelagius* gives, † why popish Bishops (in his time, however it is now) *seldom or never preached*; (he himself being then a Prelate of the same Communion; in which, no more than elsewhere, they were not all alike, but *some better and some worse*. His Reasons are:) They were *ignorant* and *unlearned*, not knowing what belonged to Preaching; (which their wisest way therefore was to let alone:) or *idle*, loath to labour in the Lord's Vineyard, as much as they loved the Grapes there growing, and the Wine that came from thom: Or else, being *wicked* and *ungodly*; worse by many degrees than the People they should have preached to; they dared not to do it, for fear of hearing it said, *Thou Hypocrite! cast out first the beam that is in thine own Eye*.... For it cannot be, that his *Preaching* should be regarded, whose *life* hath made him contemptible. But I must not forget the Questions which I purposed to go on with. Farther therefore I ask,

† Lib. 2. de Planct. Eccles. Art. 7. fol. 104. col. 4.

Are there *none* with whom God (no less expostulates at this time, than formerly, (but if any odds are, much more now than heretofore, *greater Righteousness and more Holiness being now required*, Mat. 5. 20.) in so close and pinching a manner, as would certainly put them out of countenance, and reduce them to shame and silence; (in a word) force them to leave

off

off *Sinning* or *Preaching*) if they were not *Monsters* of impudence, in not regarding, or *wonders* of stupidity in not feeling the force of those *astonishing Questions*, Psal. 50. 16. with what comes after them; (from the 17th to the end of the 22d v.) which they know no more how to answer, than the wisest of them all can tell *how to speak without a Tongue*? As *Romanus* the Martyr is affirmed by *Prudentius*, and others, to have spoken to his Persecutors, *after they had cut his Tongue out of his Mouth*. But who can believe that God would help them to speak, if need were, by a miracle, to whom he denieth the liberty of exercising their *natural faculty* of Speech, *in declaring his Statutes*, and alloweth not the priviledge of *naming his Covenant* with their mouths?

For why should they talk of *Laws*, which they love not to keep, but break? Why should they be suffered to speak of *Statutes*, which they delight not in, or permitted to make mention of a *Covenant* to which they belong not, and for which they shall never *be the better*, unless they *grow better*? For what have *graceless fools* to do with a *Covenant of Grace*, or what benefit can they hope to reap from it?

Is it fit that a *Thief* should talk of Honesty, an *Adulterer*, or other *Whoremonger* of Chastity?

Who can endure to hear a *Slanderer* find fault with Calumny, false Accusation, Detraction, or any manner of Sin, forbidden by the 5th Commandment of the 2d Table, or the 9th of the whole Decalogue? As well may a *Usurer* talk of Charity, *in lending freely*, and not for gain only; an *Atheist* of Religion, an *Apostate* of Perseverance, an *Infidel* of Faith; as impenitent a Wretch as ever *went on still in his wickedness* of Repentance: As well, I say, may all these Sinners look *demurely*, and talk *gravely* of a Subject, which each of them hates to hear of in earnest, or be told of to the purpose, as any customary Evil-doer can discourse of *Sanctity*, *Grace*, and *Holiness*; which of all things are fartheſt from his Heart, however near in his Mouth they may sometimes be. For altho' *he speaks nothing but Gospel* all the while, nor utters a word but what is agreeable to Truth; yet his Tongue is no *fit Trumpet* to sound it out, nor will any body that knows him, believe that he speaks seriously of sacred things, as long as his Words and Deeds are contrary.

Tho' he preacheth none but God's *Laws*, and *declareth his Statutes* only; he is all the while but impertinent in medling with what belongs not to him, the Lord himself being Judge; who never would ask him *what he hath to do* with such matters, if it were not *other Men's Work* and not his to publish them.

For this reason our *Lord Jesus Christ* commanded an *unclean Spirit*, who truly called him *The Holy One of God*, to hold his peace: having first rebuked him for making so bolde with a *Truth*, which he was not a fit Instrument to tell abroad, *Mark* 1. 24, 25. At another time, when some other unclean Members of the same damned Crew cried out, and said to him, *Thou art the Son of God*; He *straitly charged them that they should not make him known*, Mark 3. 11, 12. For he would not suffer *as right* a confession

of Faith concerning him, as could be made, to be proclaimed by such improper *Heraulds* as those evil Spirits were.

And what wonder? The *Lacedemonians* (tho' but Heathens and Idolaters) when they met in their Senate-house, to consult about the grand Affairs of their City and Country: *If a bad Man happened to give good Counsel*, would not take it from him; but ordered *one of better Life* and Conversation to offer it. To such a one they would, to the other they would not hearken, because the *Manners* of the Speaker disgrac'd his *Speech*.

How much more unfit is it to *listen to the Lute*, and hearken to the *Babble* of bad Men, who are so far from having any thing excellent to say, that they come not up to what is *ordinary*? *Go to the Ant thou Sluggard*, said a wise Man to *Idlers*, that would not learn of other Teachers, to take pain for the present, in hope of future ease.

Go to *Sparta* (where these *Lacedemonians* lived) may another say to such *foolish People* and *unwise*, as have eyes but see not; Hearts, but understand not. *They* would not take a good Speech from a bad Man: But when Speech and Speaker are *both* bad, who but *Children in understanding*, or People out of their wits (if ever they had any) can make account of either?

For where is it possible for wiser and better Folk *to find patience enough* to hear a prophane, drunken Sot (if he dares choose such a Text) preach on *Luke* 21. 34—— How can he say (with the Apostle *Phil.* 4. 9.) *These things which ye have heard and seen in me, do*; or meddle with more than a hundred other places of Scripture, which as soon as named, would expose him to the scorn of his Hearers?

If their patience will serve them to give him *Audience*, How can he hope to perswade them to follow counsel that he gives, but takes not himself?

Besides these that I have named, there are other Parts and Passages of Holy Scripture, which look such a Sinner *so full in the face*, if he dares come into a Church and be seen in a Pulpit; that I wonder what is *marvellous in their eyes*, who admire not such a one's impudence and hypocrisy as is not ashamed to *Sin and Preach*, or facing about, *Preach and Sin* in a Circle, as if he had gotten a *Licence*, as well for Sinning as for Preaching.

If he hath, the *Devil*, whose Slave and Drudge he is, and whose work he doth, is *Master of the faculty*.

What do these *Fools* mean? (if it is not a piece of folly to inquire after the *meaning* of Men void of understanding) For the name of *Fools*, which the wisdom of God so often gives them, in the Sacred Book of *Proverbs*, and elsewhere, they cannot refuse. (Tho' it is not for want of *natural Wit*, but for lack of supernatural Grace, (which they have not, because they love not, ask not, seek not, thirst not after it;) that we find them so frequently called by this *ill Name*.) Did they never read, That *excellent Speech becometh not a Fool*, Prov. 17. 7. Or need they to be told what an *Aspect* that holy Proverb hath upon them?

If this last Question, affirmatively answer'd, speaks the truth of their case, I know nothing besides the *stupidity of Reprobates* (whose minds are *void of Judgment*, according to the sense of ἀδόκιμος νοῦς, Rom. 1. 28.) which can make them to seek how the place *affecteth* them, and ought to *affect* them. (As questionless it would, if they were not *past feeling*, or as harden'd in Sin as an *Anvil*, which grows harder and harder by every stroke of a Smith's Hammer. For how is it possible *to look them fully in the face*, or point more directly at them, than the wisest Man but one (who was more than a Man) doth, in that saying, which tells them, *That excellent Speech becometh not a fool?*

*Excellent Speech*, that without doubt may be called, which excelleth in Eloquence, or consisteth of choice Words and Phrases, which well become the Subject spoken of, and are apt to represent it to the best advantage. But because it is possible (no more than hath often been don by a Tongue, as they say, *well hung*) to make a fine Speech about a mean, vain, trifling, or worse thing: And moreover, because *Divine Truths* (which exhibit the *most excellent things* that can be spoken of) are not expressed in Scripture by such Words, or in such a manner as vulgar Orators esteem *the most excellent*: On the contrary, the Word of God, we find, disclaimeth *such excellency of Speech*, as Man's Wisdom most delighteth in: (1 *Cor.* 2. 1.) That is therefore most worthy to be called *excellent Speech*, which discourseth of *a Subject* most excellent, or of matter *incomparable* for the benefit of the Hearers to whom it is spoken.

Speech made of *Divine Truths*, or of Holy and Heavenly things, which as much excel things on Earth, as Heaven and Earth are distant from each other: That, tho' it is not as *polite, terse*, and *smooth*, as words that are spoken of but ordinary things (which need *Rhetorical Ornaments* much more; having no such innate or internal worth to commend them as the *things of God* have. That I say) is worthy to be called *excellent Speech*, with respect to the excellency of the matter spoken of: If any words that can be utter'd, however curiously fram'd and put together, may be said to deserve such a name.

And the sense of what the wise Man saith, being *variously* taken by Expositors: This among sundry other *Paraphrases*, which have been, or may be made, seems as pallable as any: *That it ill becomes a graceless, ungodly Fellow* (who is, morally and spiritually considered, tho' not naturally, the Fool there spoken of;) *to talk of Divine, Spiritual, and Supernatural Truths*, or to make a Discourse of Holy and Heavenly Things, which are not honoured according to their worth and *excellency*, but prophan'd and abused by being in such a ones mouth.

*When the mouth of the Righteous speaketh Wisdom, and his Tongue talketh of Judgment* (Psal. 37. 30.) What wonder is it that his Hearers are attentive to his Words, and affected with what he saith? The Man is in his *proper Element*, and his Auditors believe him to be *in earnest*: *For the Law of his God is in his Heart.* (Psal. 37. 31.) Which being no less *seasoned with Grace* than his words are, his Speech must needs be the more perswasive, to render those *excellent things* that he speaketh of, acceptable.

But how is it likely that a *graceless Fool*, who treads them under foot, *as soon as he gets out of the Pulpit*, however he extols them there; should perswade other People, not as well affected to things of this nature as a good Man would wish, to value them according to their worth, or induce those who think well of them, to have *better and better thoughts* concerning them?

They must cease to do evil, and *leave off playing the fool* themselves, before they can hope that other Sinners and Fools will learn to do better, and grow wiser, by the wisest Words they can utter, and *most excellent Speech* they are able to use. How much more unlikely is it, that intelligent Hearers will regard what is said by such as are *bad Speakers and ill Livers* too?

If their *Geese* were what Fools are apt to mistake them for, (*Swans* I mean;) their *pitiful Sayings*, excellent Sermons; as pertinent to the Text they belong to, as apt Words and Matter well put together, can make them: The *Textuary* is all the while as impertinent in using them, as the folly included in the sense of his Name can render him.

And how is it possible, that *prophane Preachers*, who presume (if at any time they dare make so bold,) to reprove faults which none are *more guilty* of than themselves; and take it upon them to teach other People what they themselves *never learned*, † but were ever backward, and are still unwilling to be taught: (How is it possible, I say,) that such Sinners should not be struck *as dumb as Asses*, (none of which *Animals*, since the World began, was ever, more than once, heard *to speak with Man's Voice*;) made *as mute as Fishes*, and as *Speechless* as the Man in the Parable, (*Mat.* 22. 12.) who wanted *a Wedding Garment*; ‖ Unless their ignorance is so *monstrous* that they know not, or their impudence so *shameless*, that they regard not, but despise and defie (besides all that the Word of God speaketh elsewhere against them) an Apostles manner of reasoning the case with them, *Rom.* 2. 21, 22, 23. Whose professed Work being to teach *Transgressors* the ways of God, and *Sinners* the Knowledge of their duty: How little success they can hope for without beginning at home, and *teaching themselves first*, the Apostle leaves them to conclude, and inferr in so plain a case; and I likewise return (for the same reason) to their serious Meditation.

† Like Bells, which call the People of a Parish into the Body of their Church, but *still abide in the Tower*: Or those old Statues of *Mercury*, set up in high-ways, among heathen People, with Inscriptions and Directions for Travellers, guiding them to Cities, and other places which the dumb Idols were never at, any more than they ever intended to go thither.

‖ Which the Men now spoken of, are no less destitute of than he. And no wonder. They know no more *what it means*, many of them, *than they mean* to put it on, being told what it is.

Are

Are there none of this number to be found *here or there*, neat at hand or farther off? Are the *Sons of Levi* ſo purified and purged, that there is not *a Son of Eli* left?

Hath the promiſe made, *Malac.* 3. 3. (which muſt needs be fulfilled, *that the Scripture may not be broken*) been hitherto made good among us, or look we to have it do'n by a *miracle*, while we ſit ſtill and folde our Arms together, waiting for a good hour wherein the Lord ſhall be pleaſed to bring it to paſs, we know no more *how* than *when*, without any care or labour of our own?

Away with ſuch vain thoughts. *How long ſhall they lodge within us?* Muſt the *Iſraelites* live by *Manna*, in the Wilderneſs, and in *Canaan* too? Are Miracles to be expected, when a thing deſired to be *had* or *do'n*, may be procured or effected by ordinary means? Was not *Eli's Houſe judged for ever* (that is, ſo caſt out of favour, that the Lord never gave it a good look more, after once he began *to perform againſt* Eli *all things which he ſpake concerning his Houſe*, 1 Sam. 3. 12, 13.) to puniſh his neglect of judging and puniſhing his *prophane Sons*?

Which *ſad Tydings* were firſt told him by a ſpecial Meſſenger, 1 *Sam.* 2. 27. and afterward repeated by *Samuel*, for his greater aſſurance of the Lord's making good his word, *from the beginning to the end of his whole Speech.* Where, note how a *righteous Judge*, whoſe ways are always equal, did not think it enough to viſit the Iniquity of *Eli's Sons*, upon themſelves and their Father, to the *third and fourth Generation* only, had they ſo long continued; but laid ſuch a burthen upon his whole Family, as could never be ſhaken off, while any of them all were left. For the greater confirmation of which, it pleaſed the Lord to bind himſelf with an Oath, *That the Iniquity of* Eli's *Houſe ſhould never be purged with Sacrifice or Offering, for ever*, 1 Sam. 3. 14.

And when is it high time for the like partial Dealers, who have power to reſtrain as vile Fellows as *Eli's* Sons, but put it not forth: (when is it high time for ſuch) to look about, if not *when God ſwears in his wrath to make ſuch* negligent Superiors and Governors *Examples*?

I muſt therefore proceed to ask, *Is it News* to be told, That as formerly there have been, ſo *ſtill* there are ſuch?

The Author of *Good Advice*, &c. ſpeaks of *hundreds*, I wiſh they were fewer. But I fear he hath ſpoken more truth than can be denied, however loath ſome are to hear it.

Be they more or fewer, I will ſpeak of no more than I know, and can prove by *a Cloud of Witneſſes*, nor relate *the tenth part* of what I can ſay of ſo ſad a Subject.

For who that loves cleanlineſs would labour longer, or travel farther in mire and dirt *than needs* he muſt?

I will therefore ſay no more, than is needful to juſtify the *Queſtions* firſt or laſt put about the matter in hand, that none may think them moved *in vain.*

Which

Which this following *pair of Examples* (no leſs *odd in Figure than even in Number*) ſo loudly forbids to be thought, that if nothing more could be ſaid, the thing intended will be, more than ever I deſired it ſhould be, proved.

I was once of the mind, That one I——*n W*——*r* had not his Fellow in the Kingdom of *England*, or Dominion of *Wales*; (between which Countreys his Time hath been divided, tho' his Manners have not hitherto been here or there mended, nor as much as *an Hair altered for the better*, that I can hear of, in more than thirty years time:) Which Opinion, whether it was right or wrong, will be more than is fit, put out of dobut, by the next *Example* to be given. But now to go on with this; all this *long while* he hath been rambling up and down, forth and back, from *Pariſh to Pariſh*, and from *Dioceſs to Dioceſs*, if not alſo running to and fro from *Province to Province*, but ſtill continues the ſame in *all places*, whatever change he makes of the *Ground* that he treads on, or the *Air* that he breaths in.

One of his *Pot-Companions*, by his own confeſſion, uſed to call him *Onager*; which being the *Latin Name* of a *wild Aſs*, agrees well enough with his *Sir-Name*, for an *Ale-houſe Witticiſm*: but accords no more to his wretched depraved Nature, than a Man and *an Aſs* are like each other in Figure. For *the wilde Aſſes quench their thirſt*, (Pſal. 104. 11.) but this thirſty Sinner, *the more he drinks, the drier he is*: As if a Judgment of drinking (like that *of eating*, Levit. 26. 26.) *without being ſatisfied*, were fallen upon him. He would not otherwiſe drink ſo long, till he knows not the difference between *Beer and Water*, but ſwallows any thing that is *wet*, without taſting what it is, as they that have try'd him can tell, and have told for a truth.

What comes next? *Babling*, we may be confident, is near at hand, where *Drunkenneſs* dares appear, and ſhew it ſelf; *great Drinkers being generally great Talkers*, ſubject to a multitude of Words, *Prov.* 23. 29. which if ſober Folk can hardly utter without Sin (*Prov.* 10. 19.) Who can expect, That People *in ſuch a pickle* as I am ſpeaking off, ſhould talk *much*, and innocently too? As well may *a drunken Parrot* (the only *Bird*, for ought I know, that is apt to be drunk;) be perſuaded to leave prating, as a *drunken Soe* to deſiſt from babling; and as little Ground there is to expect *words ſeaſoned with Grace* from the one, as *ſenſe and reaſon* from the other.

Whole *Babble* would be ſomewhat more tolerable than it is, if it were but *impertinent, idle, ſilly, triſling talk*, and no more; but when *filthineſs and ſuperfluity of naughtineſs*, loud lying, and proud boaſting goes with it; (for the Tongues of Drunkards *ſpeak of all things by Talents*, 1 Eſd. 3. 21.) when Swearing, Curſing, prophane Scoffing, and ſhameleſs Railing are added to it; when that ſpecial *filthineſs, fooliſh talking and jeſting*, forbidden by *Epheſ.* 5. 4. is the ſubject matter of *drunken Babling*; What can be worſe? Tho' I know not well which of the *two bad* is worſt: either for an *indigent Vagrant* to flatter ſuch as will *fill him* (if it is to be do'n)

do'n) *with Wine or other ſtrong Drink*, in ſo fulſome a manner as muſt needs put modeſty *out of countenance*, or to rail at his Friends and *Benefactors* (who not only have ſupplied him with more Mony *gratis*, than ever he deſerved to be truſted with; but moreover have fed, cloth'd, lodged, and entertained him out of *pure pity*, and meer goodneſs, when he knew not where elſe to get Food, Rayment, or any thing needful for the Body: *To rail at ſuch*) in ſo rude, falſe, baſe, and ungrateful a manner, as if they had never ſhewed him any kindneſs: whether of theſe two bad properties (his loathſome *Flattery* or raſcally *Raillery*) is worſt, I cannot eaſily determine, they are both ſo bad.

To ſay nothing of the hurt he hath do'n to ſome whole Families, by *clandeſtine Marriages*, whereby he bids defiance to all *Canons* and *Sanctions* of Church and State; as he likewiſe makes *a mock* of all Temporal and Spiritual Courts.

This, my thoughts are, of all *Church-Work* he liketh beſt, (being that which he never makes *a dry bargain* for doing;) and uſeth moſt. (Several times in a Week, when *trading is good*, and luck fails not; tho' he preacheth not once in a Fortnight, or much longer time.) But I ſcarce believe, that he ſtill makes *Church-work*, and not ſometimes *Hedge-work*, or *Ale-houſe-work* of it, for lack of a Church to tranſgreſs in. No matter for that, he can do it as well *any where*, as at *any time*, or hour. And let *Parents*, *Friends*, *Guardians*, &c. ſay what they will, or do what they can to a *Runagate*, who is here to day, and go'n to morrow: He can ſay as much in defence of his *lawleſs Doings*, as Thieves and Robbers have ſometimes been heard to plead (but alway to no purpoſe) for doing leſs hurt, it may be, in *a quarter of a year*, than one of theſe *Sacerdotal Men and Women-Stealers*, hath been guilty of doing *in a quarter of an hour*. (Moſt People had rather be rob'd of Mony or Goods than Children.)

The *poor Plea* is, That he knows not by what other means to ſubſiſt, which is no leſs than to ſay, That he cannot by lawful gain maintain himſelf *in exceſs and riot*; but for that and no better reaſon, is under a neceſſity of *adding Sin to Sin*, inſtead of *ſinning no more*, for fear of ſome worſe thing than hath hitherto com unto him, (*Joh.* 5. 14.) but cannot be far from one that hath made a Trade of Sin ſo long, and wrought for the Wages of Unrighteouſneſs ſuch a number of years ſucceſſively, without interruption, that it ſeems no leſs than *a wonder* of unwearied patience, and *a miracle* of Divine Mercy, which hath ſuffered him hitherto.

But if any good reaſon could be given why humane Juſtice ſhould let alone Evil-doers, until *divine Vengeance* overtakes them: what but the *Overthrow* of all good Order and Goverment, with the *Down-fal* of humane Society, (much more the *diſſolution* of Chriſtian Communion or Company,) would follow? And if *no body* can truly ſay That no offence hath been given, *nor the Miniſtry in any thing blamed* by ſuch a *Gown-man* as this: *ſomebody* muſt needs be blameworthy, That he hath not been *all this long*

*while*

*while* restrained; whose *impunity* hath as much constributed to his impiety, as any thing else, to which it can be ascribed.

For it was not for want of complaint that in so many years past he was never compelled to feel the force of *Church-discipline* truly so called.

If his *monstrous manners* seemed formerly matchless, that I plainly see was *an error* which ought to be retracted. There's a much *yonger brother* in iniquity, that makes a *far odder figure* among Church men than this: One N———s D—w; that is *ten times worthier* (if it is not impossible to be *ten times worse* than the former,) to undergo the *Rod of Discipline*, than he.

Would the *Reader* know the Reason?

He hath all the other's *bad properties*, without a single good quality to commend him; which the other wanteth not; being *an Artist* considerable in one of the *liberal Sciences*, and a man of tolerable learning and judgment when sober. Which this *Lump of drink and dirt* kneaded together, is far from at his best.

The *disparity* between them, in the *matter* and *manner* of their folly, is such, that tho' *both are intolerable* when taken apart; yet the one seems justifiable (like *Samaria* and *Sodom* compared with *Jerusalem*, Ezek. 16. 51.) in respect of the other.

For the one, tho' he never (I believe) forbears drinking to excess when he findes opportunity; yet seldom, if ever, *drinks himself off his legs*, like the other. Who sometimes falls under the belly, instead of mounting the back of *a less beast* than himself, in attempting to take horse, and begon, when he's *too far go'n* to go farther, without exposing himself to the laughter of some, and the pity of other Spectators.

At other times, having none but his *own drunken legs* to trust to, falls, tumbles and wallows, *like a Swine, as he is*, in the mire; no more knowing how to get out without help than how he fell in. Which *sweet pickle* the senseless Sot must sometimes have perished in, if he had not been forcibly taken out and carried off.

Is he able at any time to *scramble* and *ramble* home, by the bare help of his hands and feet without farther Assistance? Let him nevertheless *beware of boasting*. The poor, *feeble things* cannot still holde out to carry him up to his bed, without letting him fall down *dead-drunk* and *fast asleep* at the bottom of the Stairs; which his filthy Corps so fils, that none can pass by, before the *Block* is remov'd.

And this too, on a *Sunday*, after evening-prayer. And to make it still worse and worse, on a *Sacrament-day*.

Was not this *a fit fellow* to serve at the Altar? And *minister about holy things?* and a welcome Guest at the Lord's Table?

Had the other Comunicants been no better prepared, what but a meeting of *cursed Reprobates*, and *not a Communion of Saints*, had their coming together been?

It is hard to believe that any wickedness would be too hard for so profligate

fligate a Wretch, if the fear of temporal death, or some other severe punishment, witheld him not from it. For what operation can the fear of *eternal damnation* be thought to have on him, who gives no better proof of believing *there is any thing Eternal?*

Yet I doubt whether *after the taking of that Holy Sacrament, the Devil entred into him, as into* Judas, *to fill him full of all Iniquity* &c. while it rather seems probable That *the unclean Spirit never went out of him*; or if ever it did, was long before that time *returned with seven other Spirits, more wicked than himself*, to *make the last state of* such a Sinner, *worse than his first*. Mat. 12. 43, 44, 45.

Is his care to keep himself *from Wine, or other strong Drink*, before he goes into the Church, greater than after his coming forth it hath been; that all the while he is there, nothing but *words of truth* and *soberness* (like those, Acts 26. 25.) may come out of his mouth? and to shew that he knows, and keeps *A Precept* (that of *Levit.* 10. 9.) which no less concerns *Evangelical Pastors* than *Legal Priests*; unless he thinks there is less need of Sanctity and Sobriety *at this time*, than in those days there was?

To this I can only say, That if to talk *like a Sot* in the Church; neer about the rate that he useth *to babble* on an Ale-Bench: If to rumble the Common-prayer-book *down the Desk*, while he fumbles to finde out what must be read, or while he is reading it; If to name *what he reads not*, for a first or second Lesson; but something else: (as if his Memory were no better than that of a certain Beast, (a sort of Wolf) whose latin name is *Lynx*; which no sooner looks off from the prey he is feeding on, but forgets it, and seeks out another, if *Zoographers* say true:) If to call up a filthy Dog to the Pulpit door, † as if his business there, was *to hunt for Beasts*, and *not to fish for Souls*, or *catch Men*; If these are *signes* of sobriety, let him pass for one that hath *kept himself from Wine and strong Drink, before his going into the Tabernacle of the Congregation* according to the Commandment before-prais'd:

† He knows not, I believe what offence *Turks* and *Jews* take, to hear of *Dogs*, in Christian Assemblies, as well they may. What filthier, profaner Creature doth the Scripture speak of? Much less can he tell what abominable use of Dogs, the *Carpocratians*, and other *Gnostics* made in their pretended Church-meetings. Which he had not been ignorant of, if *Clemens Alex. Epiphanius*, and the like good Company had been as grateful to him, as those idle *Pot-companions*, among whom he hath wasted more time than, I fear, he will ever redeem.

But if no sober man will or can govern himself *no better* than so; (for who in his senses can be guilty of such odd, ill-favour'd, untoward, irreverent behavior in a Christian Congregation?) what other conclusion can be made but that he is *doubly peccant*, and hath *both ways* broken a Commandment which he ought to be punished for not observing?

And why ſhould his guiltineſs be queſtion'd, while his own fear hath betraid it? For I wonder what elſe could make him confeſs to his *Confidents*, (before and after his coming forth of the Church, on another *Lord's day* than before pointed at,) *a ſuſpition* that the people would think *he was drunk*. To which one of them preſently replied that he knew not what *other thoughts* they could have, or entertain concerning him. Nay, they wrong me, ſays the *babling Defendent*, (who had that day fetched *his load* from a farther-off-pariſh, where he was in the morning;) *I am able to repeat* what I ſaid in the Church. And with that, ſtanding up in the Corner of a Chimney, with his back againſt the wall, to ſupport himſelf; began to lay over his poor, threedbare *Talkment*. (which he was not leſs acquainted with than *a Carrier's horſe* with the way to his Inne;) as if it had not bin the manner of drunkards to weary their Hearers with *vain repetitions of the ſame ſorry things*.

Now let all *ſober People* judge whether *ſo liquid a fellow, who drinks*, as they ſay, *like a fiſh*, (tho' contrary to the nature of ſuch a creature, he is never *in his element* but when out of it, in an *Ale-houſe*, or ſome ſuch place: where a ſtudious man, as a *Miniſter* of all men, ought to be (2. *Tim.* 2. 15.) is *as much out of his element as a fiſh on dry ground*;) deſerves not to be made *as mute as a fiſh*?

Had he thirſted as much after Learning as after Drink; or imbibed but *half the quantity* of the one, that at all times when knew where to have it, he hath taken of the other: he had been as conſiderable for being skil'd in what belongs to his calling as now he is *deſpicable for lack of Letters, Words, Matter and all*.

For half, or a quarter of the meaſure that he commonly takes, is as much beyond *the proportion of a ſober man*, as all that know him and are able to judge, can tell that he coms ſhort of a learned man.

If he were what he is not in point of Learning, I ſhould valu him little if any thing the more, unleſs his manners were anſwerable: being ſenſible that as often as *a good Scholar*, and a *bad Man* meet in the ſame perſon, the good Scholar never doth half as much good with his Learning, as the bad Man doth hurt for lack of *better manners*.

Which this *Monſter of Ungodlineſs* is ſuch a ſtranger to, That if all his Faults might be forgiven for the ſake of but *one good property* that is in him, his condition would be never the leſs deſperate, who hath *ſo many things* to plead againſt him, and *nothing at all* to apologize for him.

For what can be ſaid in defence of one as deſtitute of all goodneſs, *as darkneſs is void of light*? A *common Drunkard*, a *common Swearer*, a *common Liar*, and what not that bad is, who hath confidence enough to plead for?

Ariſe *O Rod of Diſcipline* and do thy Office! Come forth and ſhew thy ſelf, if thou art not dwindl'd away to a bare empty Name; and to ſpeak with *Bernard* to *Eugenius*, (ſaving the change of a Syllable or two, in one of his words:) *Si Chriſti diſciplina es, igneſcat zelus tuus, exurgat Auſto-*

*rita-*

*vitæ tuæ adversùs impudentiam hanc, & pestem*: If indeed thou belongest to Christ, shew it, by doing something worthy of thy relation to him. *Awake! Why sleepest thou?*

Awake! Awake! Put on strength, *O thou Rod of the Church!* That as once thou wast worthy to be commended, so again we may hear thee well spoken of for bringing *mighty things* to pass. And with farther allusion to the Prophet's Words, (*Esa.* 51. 9.) give me leave to add; *Awake as in the ancient days, in the Generations of old. Art thou not* IT *that in former Ages* hath been exercised on the greatest *Potentates*, and mightiest *Monarchs* of Christian Communion, when they *walked disorderly*? Hast thou not scared, kept off and driven away *Emperors* from the Lord's Table; deposed, degraded and cast down *Popes* from their high places; much less didst thou fear the faces of *inferiour Sinners* in those better days? And is now *thy Heart so fallen into thy Heels*, that thou darest not touch as *impotent* as *impudent* Transgressors, who can do thee no harm, but will never be learned nor understand, unless they are *beaten into better Manners*?

If the *Sin of Drunkenness* escapes thee, what other fault wilt thou meddle with? And who will, or can excuse thee for letting alone a Transgression of *so monstrous* a shape, sort and size, as this is?

Which, 1. Is a Sin that is contrary both to *Nature* and *Grace*.

2. Against *Law* and *Gospel*. *Divine* and *Human* Law, at once.

3. Is an Enemy both to *Soul* and *Body*, *Health* and *Wealth*, *Goods* and *good Name*.

4. A Sin that makes wise Men *Fools*, strong Men *Weak*, and exposeth elder People to the scorn and contempt of *Children*.

5. A Sin which the *wiser sort* of Heathens have abhorred; which their *Philosophers*, *Orators* and *Poets* have spoken many excellent things against. How much more should *Christians* loath it?

6. A Sin which unfits the guilty for *Human Society*, How much more for *Christian Company*?

7. A Sin so *seldom left*, after customary continuance in it, and familiar Conversation with it, that it is not easie to find Examples of such *Converts*. St. *Ambrose*, by what appears, in his Discourse of this Subject, † could bring but one Example of a *reformed Drunkard*. * For tho' sleep makes them *Men again*, who before were *Beasts* in human shape: We commonly see, That as soon as they awake, *they will seek it yet again*; (Prov. 23. 35.) returning *like Dogs to their Vomit*, and *Hogs to their Mire*.

† De Hel. & jejun. cap. 12.

* Who seems (for he names him not) to have been *Polemo*, the Son of *Philostratus*, an Athenian; by the Character which *Diogenes Laertius* gives of him, agreeable to the account and relation of *Ambrose* concerning the same, or I know not what other *drunken Companion*.

8. A Sin which hath been, and ſtill is *ſo fruitful a Mother of other Sins*, that no body can number the *Woes*, *Sorrows*, *Strifes*, *Quarrels*, *Wounds*, *Murthers*, *Duels*, and *Deaths*, beſides *Thefts*, *Whoredoms*, and other Sins of which it hath been, and is ſtill *apt* to be the cauſe.

9. A Sin which hath hindred the doing of more good, as well as helped to do *more hurt* than can eaſily, if at all, be ſpoken of.

10. A Sin which the *natural*, and not only the *moral turpitude* of it, renders odious.

11. A Sin that makes a Man *worſe* than moſt Beaſts, which are known to refuſe what will make them drunk.

12. A Sin, which notwithſtanding the Devil's Proverb, *That Drunkards never take hurt*, hath been the cauſe of ſo many *ſudden Deaths*, and *untimely Ends*. That if a faithful Regiſter of all the *ſad Accidents*, which have happened to ſuch Sinners, had been kept in all the *Pariſhes of England*, ſince Drunkenneſs began to domineer over Temperance and Sobriety, which formerly reigned among us: I begin to queſtion, whether a *full Report* of the matter, would not have made as large a Volume of the *Devil's Martyrs* of this one ſort only, as any *ſingle Book* of better Sufferers that is extant among us: And a thouſand other Books, I doubt not, might be *better ſpared* than one of this ſort.

† Mr. *Sam. Ward*, of *Ipſwich*, in his *Woe to Drunkards*.

For if one *Obſervator*, † in the latter end of K. *James* the Firſt's Reign, as I take it, could make a *Collection of Examples enough* to fill a Book of ſome bulk, tho' but ſmall: A Multitude more, which might long before this time have been added, if the like care had been taken, and the ſame diligence uſed, that *ſome Cities of* Italy *are affirmed by that Author to have ſhewed*; would have given us a conſiderable *Volume*, to teach the like Sinners by other Folks harms to beware, leſt they themſelves, for not taking example, ſhould become *Examples*.

13. Laſtly, *ſo ſinful a Sin*, That after all which hath now been ſaid, the Subject is *ſo far* from being exhauſted, that as many more Arguments as have been named, may be brought againſt it.

This conſidered, let me once more ask what fault can deſerve to be *beaten with many ſtripes*, if ſo manifold a Sin as Drunkenneſs is, eſcapes them?

And what other filthy, *inſipid thing* can be *fit for a Dunghil*, if ſo miſerably *unſavory Salt* as I write of, is let alone, and not *caſt out, to be trodden under foot*, Mat. 5. 13.

If the credit of ſome *Decretal Epiſtles*, (ſo called) more boldly than truly aſcribed to ſeveral Biſhops of *Rome*; were great enough to be depended on; *Fabianus* (who died a Martyr, under *Decius*) was no ſmall

Friend

Friend to ſome *ſcurvy Fellows*, who preſumed (it ſeems by thoſe Letters) in perſecuting times, to *miniſter about Holy Things*. Whom, however he judged fitter to be tolerated, † until *His coming, whoſe Fan is in his hand, wherewith he will throughly purge his floor* (Mat. 3. 12.) than puniſhed. But whatever *Fabianus* thought, (tho' I am not of the mind, that this was his Judgment;) it ſeems more likely, that his Succeſſor *Gregory* was in the right, who judged them *worthy of as many Deaths as they deſtroy Souls by their bad Example.*

† Tolerandi ſunt (mali Sacerdotes) potiùs a fidelibus, quam exprobrandi; veluti *palea cum tritico*, uſq; ad ultimum ventilabrum. Et ſicut *piſces mali* cum bonis, uſq; ad ſegregationem quæ futura eſt, in littore; id eſt, in fine Seculi. *Gratian.* in Sum. Decret. Fab. Papæ.

And that deſervedly, For who but ſuch *ſtrengthen the Hands of Evil-doers, and hinder their return from wickedneſs?* Like the falſe Prophets of *Jeruſalem*, thoſe vile, filthy Fellows; firſt deſcribed in their proper colours, and afterwards charged with what they were too well known to be guilty of; (*Jer.* 23, 14, 15.) that is, That *from them prophaneneſs went forth into all the Land*: As no ſmall part of what *England* groans under, and hath reaſon enough to be afraid of ſmarting for, proceeds from theſe.

Who but ſuch are *indeed* what the Apoſtles were *falſly* eſteemed to be? *The filth of the World, and the off-ſcouring of all things*, 1 Cor. 4. 13.

And while God himſelf diſallows all that *hate to be reform'd*, to ſpeak of his *Statutes*, and make mention of his *Covenant*; (Pſal. 50. 16.) what is *Fabian's*, or any Man's countenancing them, but too clear a contradiction of his *Divine Will and Word*, to be endured?

Which is ſo much the more *intolerable*, by how much the more *palpable* and *puniſhable* his wickedneſs is, who preſumes to be a *Teacher* of what he never learned, but is loath to be taught, (*refuſeth*, I ſhould rather have ſaid, to learn.)

For it ought not to be paſſed over unobſerved, That *the wicked, to* and *of* whom God ſpeaketh in that fiftieth Pſalm, is charged with *no more Sins* than what are contrary to the 7th, 8th, and 9th Commandments; beſides which no farther Accuſation is brought againſt him, or Crime charged upon him: Not *a word* being ſaid of prophane *Curſing* and *Swearing*, much leſs of deſperate *Perjury*, and damnable *Forſwearing*, in contempt of the *third* Commandment; nor a Syllable of *ſottiſh, ſwiniſh Drunkenneſs*, (which is rather a Sin againſt *all* the Commandments at once, than a ſpecial breach of any *one* of them only. For which of the whole number doth not Drunkenneſs *diſpoſe and fit* for the Tranſgreſſion of? Idolatry, Blaſphemy, Perjury, Profanation of the Sabbath, contempt of Parents, and whatever is contrary to the following Laws of the Decalogue, being Sins which Drunkards are *ten times* riper for, and a *hundred fold* more in danger of than ſober People ever were, or will be.) Not the leaſt intimation, I ſay, of

theſe,

theſe, or other *ſcurvy Qualities*, and *ill-favour'd Conditions*, which ſuch *drunken Fellows* as I ſpeak of, are ſubject to, help to make up *the charge* which is brought againſt the wicked in that Pſalm. And yet the Lord, we ſee, tacitly forbids him to have any thing to do with his *Holy Things*, in calling him to account for preſuming to meddle with them, or make mention of them.

What ſhall we then ſay, or think of a Sinner that may juſtly be charged with *all this*, and more; but is not however aſhamed or afraid of taking ſuch liberty as *his Betters*, (in compariſon, at leaſt, tho' *too bad at beſt*) are denied to make bold with?

What other preſumption will, or can ſeem admirable and aſtoniſhing, if this is not *marvellous in the eyes* of all ſerious and judicious Reflecters upon it?

Will he ſay, That whatever other faults he hath, he is free from *the two former*, at leaſt, which are named in the 50th Pſalm? (For *the third* his *Father the Devil* may as well plead immunity from, as he.)

Did he never *ſee a Thief with whom he conſented?* Was he never guilty of *partaking with Adulterers?*

He underſtands little what belongs to the 8th *Commandment*, if he dares deny the former of theſe two Queſtions. For if he that takes and keeps poſſeſſion of another's Houſe, Goods, Rights and Properties, without any colour of Law on his ſide, or pretence of a Title to them; hath not broken the Commandment *which forbids to ſteal*, by whom was it ever tranſgreſt?

And if he that is *weak and wicked enough* at once, to begin, and carry on, as long as he can, ſo diſhoneſt a deſign, by the bare inſtigation of *as graceleſs a fool* as himſelf, hath not *ſeen a Thief*, and *conſented with him*, I wonder who ever did?

But who can number how many ways one that hath been *principal*, or *aeceſſory* in the matter of theft, may become *a partaker with Adulterers?*

Not only by *ſoliciting*, *counſelling*, *tempting*, *betraying*, *pimping*, *pandaring*, and *procuring* (by any means, or in any manner, *as the Devil would have it*, and his Inſtruments are witty enough to bring to paſs;) but by *tolerating*, *conniving*, or winking at ſuch Sinners: by *diſſembling* their faults, and not *reproving* their miſdeeds; by *eating and drinking with the Drunken*, and *running with them to the ſame exceſs of Riot*; by ribaldry, *filthineſs*, *fooliſh talking and jeſting*, *which are not convenient*: (but exceeding hurtful, according to the *full ſenſe* of the Apoſtle's Phraſe, interpreted by a *Rhetorical Figure*, which he makes frequent uſe of:) briefly, by ſaying or doing any thing, having a *tendency* to ſuch a Sin; or that leads to it, and makes way for it, a Man becoms *a partaker with Adulterers.*

And when *lewd Fellows*, not only make no ſcruple of other Sins, which *prepare* for this, but moreover gives ſhrewd ſuſpition of it; Is it *Charity* or *Folly* to think them innocent? For I think that *Hierom* erred not much if at all, in ſaying (on *Titus* 1. 7.) *He would never believe a Drunkard to be chaſte.*

*chaſt*. Much more, one may ask, when ſuch a one, not only lives in a wide Houſe, but lodges in the *ſame* Chamber, with none but a *Female Companion*, who ſeems not one of the likelieſt, to be more like the *Poetical Diana*, than the *Scripturał Dinah*, what ſhew of *Innocency* hath it?

Is this *to provide things honeſt in the ſight of all Men*, Rom. 12. 17. or of *any Man* at all; and not to adminiſter the greateſt Ground of Suſpition that can be given?

But the manner of Scripture being to call *other Sins*, beſides thoſe deeds of darkneſs which the 7th Commandment forbids, by the name of *Whoredom*, *Fornication* and *Adultery*, (becauſe the wicked forſake God, and his Laws, for love of ſuch Sins, as *Adulterers* forſake their Wives for love of other Women: (So St. *James*, we know, calleth them *Adulterers* and *Adultereſſes*, who ſeek the Friendſhip of the World more than the Favour of God:) By this we may be convinced, That whoever chooſeth rather to be *a Companion of Fools* (that ſhall be deſtroyed) than of *thoſe that fear God* and keep his Commandments; may truly be ſaid to be *a partaker with Adulterers*. And are not ſuch, *fine Tools*, and *fit Inſtruments* to declare *Divine Statutes*, which cannot be publiſhed (without being prophan'd) by Men of *polluted Lips and Lives*?

For whom can we think *the Rod of Diſcipline* is, or ought to be prepared, if not *for the backs of ſuch fools*?

But I find by experience, (having once and again ſeen *how the Game goes*, among ſuch as will not leave *fooling with edg'd-Tools*; and who make but a *Sport of caſting Fire-brands*, *Arrows* and *Death*, like the Mad-man, *Prov.* 26. 18.) that the ſtrokes of this *Rod* fall ſooneſt and faſteſt, *hardeſt and heavieſt*, not upon thoſe who *need and deſerve* them moſt, (as all prophane People, ſcandalous Sinners and Workers of Iniquity, for certain, do:) But on ſuch as differ in Judgment about *Rites*, *Ceremonies*, and *indifferent Things*, from thoſe that uſe and exerciſe the *Rod* I am ſpeaking of; (with greater raſhneſs, many times, than can be juſtified, or ought to be tolerated. On ſuch, or others, who oppoſe them in any thing, tho' in nothing ſinful, their hand *falls heavieſt*:) According to the true Obſervation of that excellent Man, who hath written ſo many conſiderable things of the Subject in hand, as will queſtionleſs be kept in remembrance as long as any Monuments of Learning are left. This, among many more, being one: † That *unjuſt and unmerciful Sentences*, *uſe not to proceed and take place in the Examination of Manners*, (no; here there is *too much remiſneſs*, and not *too great rigor* ſhewed;) but in the matter of *dogmatical* and *ritual Queſtions*.

† Solent autem injuſta atq; immitia judicia exerceri, non tam *in Morum examine* (nam hic *nimium* plerunq; indulget cenſura; tantum abeſt ut æquo ſit rigidior) quam circa, *queſtiones dogmatum*, *rituumq*; Grot. ad Luc. 6. 22 apud Pol. pag. 960. num. 40.

For

For here whosoever holds, teaches or determines any thing contrary to the commonly-received Opinion, tho' with greater truth on his side than ought to be contemn'd; *must look for a blow*, at least, whatever more. Not a few, but *many stripes* are commonly thought due to so bold a Dissenter. As in the business of *Jewish Ceremonies*, if any Man opened his mouth to speak of *changing the Customs which* Moses *delivered*; at least, he was *cast out of the Synagogue*, if not also *stoned*, like *Stephen*; against whom the greatest Accusation brought by false Witnesses, was *that* and no other, *Acts* 6. 14.

No better could he speed, *who confessed that Jesus was the Christ*, Joh. 7. 13. 9. 22, 34. (Which kept many from making confession with their mouths, of what they believed in their hearts, as the same Holy Gospel assures us, *Joh.* 12. 42.) Insomuch that the *Apostles themselves were not spared, but Excommunicated*, according to the *Lord's* prediction, *Joh.* 16. 2. *Luk.* 6. 22.

Which ought *to terrify* the rash beginners and promoters of such displeasing *Church-work* (as this, in it's proper place will be shewed, in better times to have been:) as it ought *to comfort* the Innocent, who suffer wrongfully; well knowing, that the like abuse hath been offered to their Betters in Christ before them. So the learned Man before-praised hath collected, and concluded from that old *Pharisaical Conspiracy*, or agreement between themselves, (*Joh.* 9. 22.) by which *the Apostles* were interdicted to come into their Assemblies, and forbidden to be present at their publick Prayers and Readings of *Moses and the Prophets*; as if they had been no better than *Heathens, Publicans* or *Samaritans*; to whom not only *Church-Communion*, but familiar ordinary Conversation was denied.

A blind *young Pharisee*, by Scripture-testimony, appears to be *one of the maddest* of his whole Sect. Such a one was that *young Disciple of* Gamaliel (*Acts* 7, 58. 22, 3.) before his Conversion, while his Name was *Saul*. Not a little distracted, but *exceedingly mad*, by his own confession, *Acts* 26. 11. where the signs and tokens of *his madness* are set down.

In like manner, they are commonly guilty of making boldest with the *Rod of Discipline*, and busiest in laying about with it, who least understands how to use it, i. e. *for edification, and not for destruction*, 2 Cor. 10. 8, 13. 10.

Which makes it needful to tell them of a *Maxim*, or unquestionable *Rule*, confessed and observed by the strictest Jews, in old time, from whom the exercise of Excommunication descended to Christian People. The Rule is, *That no body hath right to the Communion of the Faithful, or Godly, who depriveth another unjustly* of it.

Which *Maimonides*, one of their sobereſt and learnedest *Rabbies*, gives account and assurance of: as the *Clementine Constitution* is agreeable to it, Which tels us, *That a Causeless Curse only falls on his head who is Author of it.*

And of this persuasion *Cyprian, the famous Martyr* of *Carthage*, clearly was, when he said of *Felicissimus*, Let him *suffer his own Sentence* (or bear the burthen he hath wrongfully laid on other mens shoulders.) This,

This, if they know it not otherwise, they may learn of as able a Teacher as needs to be sought, or for any thing I know, can be found) From *Grotius*, I mean, on *Luke* 6. 22.

Besides which, I say farther, that if they *love to be doing*, they need not want work.

Let such *crooked pieces* as I have spoken of, be made straight. Let those *rough-hewen Stones* of the Temple, which make such an *odd figure*, be polished, to render them fit for spiritual building, or pull'd out, and laid aside as useless and unserviceable. Those *scurvy, filthy, leprous Sons of Aaron* cleansed, helped and healed, before they presume to medl with *holy things*, or go on to minister about them. Those *profane Sons of Eli* reform'd, before they have any thing more to do with the *Lord's Offerings*: lest the people learn to loath (if they do not already abhor) what coms out of *such bad hands*, and is fouled with the filthy fingers of so vile Sinners.

To conclude this displeasing Task, (for what can be more troublesome than to write of a Subject so offensive?) Let the *Sons of Levi* (as Evangelical Pastors are judged by learned Expositors, to be called, by the Prophet *Malachy*, (chap. 3. 3.) tho' *Levites*, properly speaking, were none but *Old-Testament-Ministers*: let these) be *purified and purged, as golde and silver*, by the *Refiner's fire* that he speaketh of (*ibid.* v. 2.) as before they can offer to the Lord what he calls *an Offering in Righteousness* (which is to serve him in holiness and righteousness before him all the days of their lives, *Luke* 1. 75.) must needs be do'n: and when that is brought to pass, *something worth the talking of* will be effected; as the force and use of such a *refining fire* as the Prophet may be taken to speak of, wil be discoverd † by so notable and needful a change.

† For the word *Fire*, frequently signifies, in Scripture, *Distress* and *anguish, tribulation and affliction, grief and trouble*; (Psal. 66. 12. Zech. 12. 9. and often elsewhere.) that not only proveth and tryeth, but likewise *purifieth* and *purgeth* both good and *bad sufferers*, sometimes; who com out of the fire like silver and golde, much purer and better than before they were, or ever would have been without the help of *fervent heat*. According to which I say, that the phrase of a *Refiner's fire* may well be taken to signify those *Church-Censures* and Castigations that are spoken of by *Tertullian*, (*Apologet. cap.* 39.) and were anciently used among Christians, as at present we know them to be as useful and needful as ever;) for the reformation of sinners who without them would probably have continued incorrigible; but by suffering them were helped (as still they may be) to *better manners*. And if vulgar people (*where discipline is in Use*) escape them not; who can tell why men from whom *a double portion of Piety* may be justly expected and exacted (tho' they have not as much as a *form of Godliness*, much less any shew of the life and power of it, but are visibly and palpably as profane as the vilest fellows use to be) should be let alone? For who knows for whom *it is good to be afflicted*, if it is not profitable for such? what indeed can be better for them than to feel the force of *a refining fire*? that *fire* which the Prophet *Malachy* may by other Scriptures be expounded to speak of. A gentler than which seems too weak to save them from *fire unquenchable*.

But to seek (and *pretend to finde*) faults where none are; to keep a stir and make a noise about a *thing of nought*; without Law, Gospel, Truth, Equity, or any thing *worth the naming* on our side; to contend as earnestly as if it were for *the Faith once deliver'd to the Saints*, about I say not a *branch*, but poor, *little twig* of pretended Jurisdiction: to calumniate and traduce men of *sober, righteous*, and *godly lives*, who spend their time as studiously and virtuously as is possible; (far beyond what is *common*, by *meditating continually on the best things, and giving themselves wholly to them, that their profiting may appear to all.* 1 Tim. 4. 15.) to vilify and set as nought men as worthy to be esteemed for *soundness of doctrin* and *soberness of conversation*, as can any where be found: and not only so, but to treat them as unworthy of *Christian Communion*; while such filthy *Scabs* and *Ulcers*, *Cankers* and *Lepers* as ought to be lanc'd, scarified and cauteriz'd, (and unless they are curable, *cut* off from the body of the Church, for fear of infecting the sounder parts and members,) are suffered to go untouch'd, *as if nothing ail'd them*: (in whom, *from the sole of the foot even to the head, is no soundness: nothing but wounds* and *bruises and putrifying sores*, (Esa 1. 6.) which no *Remedy* hath been applied, or *method of cure* used to remove:) or as if we thought them *not worth our labor*, or despaired of doing them any good: If (while matters are thus carried,) I desire to know if it looks not as if we designed the continuance of a *profane, corrupt Clergy*, rather than such *purified Sons of Levi*, as the Prophet makes mention of? Whom unless we take care to procure, I doubt not but that sooner or later the *Lord himself* will come and kindle a *Refiner's Fire* like that which He speaketh of, *Mal.* 3. 2, 3, for the purpose there specified, and here in hand.

† Which *Bernard* was so far from granting to be sufficient reasons why *Sin-sick* people should be neglected; that he spared not to tell *Eugenius* the Pope, (among many other considerable things, in his *Books of Consideration*,) That his duty was *to make trial* whether the Cure of such Patients was possible, tho' God alone was to be trusted with the *much-to-be-desired successe*. *En plaga Tibi incumbit Cura. Rides me, forsitan incurabilem fore persuasus? Noli diffidere. Ad curam exigeris non curationem. Denique audisti, Curam illius habe,* (Luc. 10. 35.) *& non cura vel sanum illum. Plus omnibus laboravit,* (Paulus inquit,) *non ait plus omnibus profuit. Noverat enim quod unusquisque secundum suum laborem accipiet, non secundum proventum. Ita quæro hic tu quod mihi est. Nam Deus quod suum est satis absque tua sollicitudine curabit. Planta, riga, sed curam, & quas explicuisti partes, intercedunto, ubi voluerit, dabit Deus, non Tu. Bernard. tibi ii. de Consider. & ibid. postea.* Quid dissimus posse reverti in Oves, & quibus veri in lupos poterunt? (Romani sc. qui *English* tempore lupi, non oves erant.)

Such a Fire we have more than once had experience of, in *England*, since *Popery* began to be cast out. But we are not yet *purified and purged* according to the Prophet's Prediction. There are who offer unto the Lord, not *An Offering in Righteousness*, but in Wickedness; in Drunkenness, Sottishness,

neſs, Profaneſs, and all Ungodlineſs. How can *ſuch Offerings be pleaſing to him*, like thoſe of *Judah*, and *Jeruſalem*, *in the days of old*, and *in former years?* as the Prophet goes on ſpeaking, Mal. 3. 4.

What acceptance would *thouſands of Rams* or *ten thouſand rivers of Oil* finde, if preſented by ſuch hands?

On the contrary, when God makes Sinners ſenſible of his anger, by his *Judgements*, if as great a tranſgreſſor as any of them, (how much more if a greater?) opens his mouth to entreat for them: ſo far will ſuch a one be from *appeaſing* his wrath, that he doth but *provoke* him to the greater diſpleaſure, according to the *Roman Gregory*'s reſolution of the Caſe, *Quid cum is qui diſplicet ad intercedendum mittitur? Irati animus ad deteriora provocatur.* Apud Vincent. Bellvac. *lib.* 22. *cap.* 31.

By this, time, I hope, it appears to be neceſſary that the *Sons of Levi* ſhould be more *refined*; better *reform'd*, *purg'd* and *purified* than long they have been, or as yet are: unleſs I have all this while *dreamed waking*, or *talked in ſleep only*. But who ſhall *kindle the fire* that muſt do it? What good hand, when once it begins to burn, will bring them to it, that *their droſs may be purely purged*, and *all their Tinn taken away?* (Eſa. 1. 25.)

There are, I know, who (for love of the *men*, or their *mony*,) will rather keep them off, than bring them on, for a better purpoſe. They would not otherwiſe have neglected to proſecute one *R——ph M——l*, Vicar of St *M——n* in *C——l*, for preſuming, contrary to the 102*d* of our Church *Canons*, to marry a man's daughter, (without his knowledg, and againſt his conſent;) who could not however, (after riding and ſending *hundreds of miles*, to get the Offender legally ſummon'd to anſwer for his Audacity,) *have his Cauſe* heard in the Conſiſtory-Court to which it belonged; as if *no fault* had been committed, nor any thing worthy of puniſhment do'n; either in contempt of the *old Canon*, or of *new Orders* afterward made, to prevent ſuch doings.

What fairer proof of their backwardneſs to *correct and reſtrain Abuſes*, proper to their cognizance, can be deſir'd, or brought?

Beſides which, (to ſpeak of no more than I know, and talk as little by *Hear-ſay* in this, as in the former Caſe;) when an Accuſation hath been proved as clearly as could be expected, I have known a *Criminal* (whom the *Court* hath favor'd,) diſmiſſed, by admitting *Compurgators* (as they call them) to teſtify upon Oath that they believed he was wronged; and that nothing had been proved againſt him by *Witneſſes of credit*: when their Teſtimony, at leaſt was as credible as that of the *Compurgators*,

if not more: who, I'm sure *believed a Ly*, if indeed they believed as they swore. That is, That the Witnesses produc'd *were hired*, in hope of Reward, to testify what they deposed.

And if this hath any Tendency to Reformation, *or Aspect* upon it, what goes contrary to it, or *looks off* from it?

But no more of these things at present. Not for want of *more Matter*, or *other Examples* which may be added to the former: but because it is high time to open and unfolde *The News* which hath all this while been wrapt up in the following Sheets; but shall now, without farther delay, be disclos'd by the *Reader's Well-Wisher*

N. S.

---

NEWS

# NEWS

## *From a Court more Commonly than truly called Christian* &c.

TO render a wretched mortal life more miserable than it would be but for such *Men* and *Manners*, *Agents* and *Instruments* as have none of the best Names given them in Holy Scripture: (To make it worse than it would be, but for this;) there is, not only *The Arrow that flyeth by day, and Destruction that wasteth at noon-day*, (as open and manifest danger may be called;) but the *Terror of the night*, and *the Pestilence that walketh in Darkness*. (Psal. 91. 5, 6.) By which the *close Contrivances* and *under-ground Actings* of hidden Enemies may be understood; *Who shoot in Secret at the perfect*; *suddenly do they hit him*, and *fear not*. Psal. 64. 4. Whose *hidden things of darkness* are farther detected, and described in the next words of the same Psalm. Where the divine Penman of it speaks of their *incouraging themselves in mischief*, (or an evil matter,) and of *communing with one another*, to lay *Snares privily*, *saying who shall see them?* —— But *God*, as it follows, shall *suddenly shoot at them with Swift a Arrow*, &c. *Psal.* 64. 5, 6, 7. old Transl.

Such deceitful Workers (of iniquity,) if this no less tru than Strange *News-Teller*, had not met with, how much time and how many words had it say'd him?

Who being a more aged Presbyter of the Church of *England*, † than *well pleased* Acquaintance of, or *well pleasing* Friend to more corrupt members of that Communion than there should be, if he knew how to help it: hath been, for the most part, resident on a *Countrey-Living*, from the year-65, until-98, (of the last past *Century*;) so long and tedious a *While*, that at last, finding the difficulty of traveling, on the Lord's day, and at divers other times (about the *proper work* of his Calling,) little, if any thing less than ten Miles, forth and back, in going to, and returning from the Church and Chappel belonging to his *Rectory*; (*both* which he was, many times, under a necessity of serving in *one* day, for want of an Assistant to help him;) finding this trouble, I say, too great to be longer en-

† Which he never disgraced, in conversation, or doctrin; his Enemies themselves being Judges: but in both respects hath honor'd and adorn'd.

endur'd, if by any fair means it might be removed;) procured a *Patent* for another place, where no such need of exercising his patience appeared. *

* In which he did no more than *Sylvanus* Bishop of *Philippopolis*, in *Thrace*, (otherwise called *Poneropolis*, for the bad scituation of the place; or I know not for what better reason) is know to have do'n; nor as much. For he having continued no longer than 3 years in that Station (where he was not subject to the trouble of traveling so many miles to a *Parochial Church*;) forsook it, and lived privately at *Constantinople*, not being able to endure the rigor of the Winter at *Philippopolis*. For which reason *Atticus Bishop* of *Constantinople* removed him to *Troas*, a warmer seat. Which he could not, for that reason refuse; but went presently thither; as others, in those days, no less than before and since, were translated from place to place; as well for their own satisfaction (in the same, or like case,) as the People's greater benefit. *Vid. Niceph. Eccles. Hist. lib. 10. cap. 39. Sozom. 7. 37.*

THis place which no man living had as great right to seek the possession of as himself, who had formerly been *Rector* of it, since which time it hath generally been held by Sequestration only, as still it is; but was never, in the memory of man, supplied by any man under the Degree of a *Master of Arts*, at least; until a late *Up-start of no degree* or *University* (they say) came thither.

To prevent this elder Man's taking Institution to that *new-old Church*, some *close Mis-informers* made it their business to make a *Gentleman of London* believe that it would not become him to act for *so ill a Man* as he purposed to befriend in this matter: tho' they were not ignorant that he never had or deserved such a *Character* in 40 Years before, or at any time else. On the Contrary, it hath often been wished that no small number of his Function (the *Informers themselves* not excepted) were more like *this ill Man* than they are. Which is more than ever was, or, he fears, ever will be spoken, in Commendation of these his undeserved Adversaries. Who, if any body should ask them, would be ten times farther from giving a good reason for representing him as an *Ill Man*, to his *London-Friend*, than he is from being able to give more reasons than one, why the Title of *good Man* should be denyed them.

For what hath this falsely called *Ill Man* do'n to make him worthy of such a name? What occasion hath he given them to rob him of *a good report among all Men*, which he was in possession of both in City and Country, long before these *Tonkers* were admitted (by whom he knows not, but too soon, he fears, for the Churches credit) into *Holy Orders*? If any good reason can be rendred for their wicked attempt to deprive him of *a name that is better than precious Ointment*, (Eccles. 7. 1.) and *rather to be chosen than great Riches* (Prov. 22. 1.) let them shew it, that the World may know what part of the *Moral Law*, which of the Ten *Commandments*, or what *Evangelical Precept* he was ever guilty of transgressing, otherwise than the best on earth, according to the strict Rules of Divine Justice may be

charged

charged with Transgression. Which severe Tryal they need not fear (thanks be to God thro' Jesus Christ our Lord) who *walk not after the flesh* (like false Accusers, that *are of their Father the Devil*, and do his work,) *but after the Spirit*, whose *first fruit* is love, (*Gal.* 5. 22.) which *worketh no Ill to one's Neighbour*; and is therefore the *fulfilling of the Law*, Rom. 13. 10.

Had it been in their power to give a satisfactory Answer to the Questions before-put, (about which they have not been uninterrogated) the Business had been ended; or rather (to say the whole truth) should have had no beginning.

But that none may think they wanted som, tho' I cannot say *fair pretence*, for so *foul a Deed*: *Hear this all ye People*; give ear all ye that dwell in *England*, to whom these Presents shall com.

This ill Man "was publicly declared Excommunicate, on the 20*th* Day "of *December* 1692, by sentence in the Consistory Court, at——, and "never since applied himself to the Bishop, or his Vicar-General, for Ab-"solution; which he might have had for asking; there being several Acts "of pardon past since that time, by which his *Contumacy* was taken off But "he slighted the Bishops authority; continued to perform all manner of "*Ministerial Offices*, and still continues to do so, tho' not absolved from "the Censure to this day.

Now the *bolt* is shot, and the *murther out*. Here's their mighty proof of an *ill Man*. To which he answers, That needs he must be or have been *an ill Man*, if ever he deserved *such a Censure*; which can only take holde of *bad People*, when it coms out of *good hands*.

But as nothing of *divine Institution* (or approbation, at least) hath been more preverted and misapplied to bad purposes, by *Jews* (from whom it was derived, no less than other considerable parts of Christian Religion;) as by *John* 9. 34, 35, *John* 16. 2, compared with *John* 7. 13, may be learnt: so *Christians* (in name at least) have been shamefully guilty of abusing this most needful and useful piec of *Discipline*, when rightly Exercised. In this, both *Protestants* and *Papists* have frequently taken more Liberty than either side can justify by *Scripture-Rules*, *Church-Canons*, or any other way of *Defence* whatsoever.

If it was not so here, let him bear the blame for ever; and as long as he lives be called and counted an *Ill Man*.

For if any *Friend* of Justice and Equity, or *Lover* of Peace and Truth should ask the Authors and Finishers of this *Consistory-Job*, or the Consistory *Journey-Men* by whom it was do'n, *Quo Warranto*? by what Authority? For what reason? When? where? by whom? and in what manner was it manag'd, decreed and executed? I cannot foresee what sufficient answer the *wisest of them all* would be able to fit *the least* of these Questions with. Much less can they satisfy, *laying all their heads together*, all the rest. Least of all *as many more* as on this occasion may be asked.

To the *first* I know they will say that they want not a *Warrant* (such as it is: not a *Scripture-Warrant*, which they valu no more than an *old Alma-*

*nac*;

nac; as before I dismiss them will be made to appear. A *Warrant* however they presume upon, and pretend to) for what they have do'n, having the Bishop's authority on their side. This they affirm and boast of. But whether they believe it themselves, or think it enough to have it believed by other people: This I deny. And that for these *Reasons*.

1. The Bishop was never consulted about it; being then too far from the *Consistory* to be appli'd to: and it had not been tolde him for *News*, several Years afterward, as of late I have learned, had they made him acquainted with the *busines* in du Season.

But this, to my knowledge, is not the first time that *these Confidents* have used the Bishop's Name and Seal (which they simply call *his Authority*; as if their *lawless and graceless Proceedings* could thus be justified;) when his Lordship knew nothing of the matter.

2. Supposing but not granting that the Bishop's *Will* concurred with them, in the *Work*; yet I must not allow them to have acted by his *Authority*. For who can give what he hath not? What Bishop can authorize other folk to do any thing which he himself hath not power to do? I mean, to *excommunicate the Innocent*, (who offend not *at all*;) or those whose Offences are *so smal*, that it is but folly or presumption to censure them so severely, as the *Council of Agatha* held; Which spared not to condemn such Bishops themselves as presumed to cast the *guiltless*, or guilty of but *small faults*, out of the Church; calling such doings *sinful Censures*, or the *Sin* of Excommunication; and imputing them to the neglect or contempt of *Sacerdotal moderation*. † Such and no worse was this pretended *ill Man's* Case. In which there was not as much as *an appearance of evil*: (as remains in due place to be shewed;) so far was he from being culpable indeed. When a fault is real and considerable, (deserving the name of ἁμάρτημα *A trespass*, according to the Lord's speech on such an occasion, *Mat.* 18. 15.) after private admonition rejected, recourse must be had to the Church. (*ibid.* v. 17*th*) But who ever thought or said that a single Bishop is *The Church*? (Can *one Man* make an Army? Or a *head* without members constitute and denominate a whole body?) What Authority then hath he, or can he have, by himself alone to reduce a *Trespasser* to the condition of a *Heathen Man and a Publican*, let his Trespass be what it will; as strange for sort, as big for size, and as Monstrous for Magnitude as ever was heard of? Agreeable to this was the practise at *Corinth*? (of which there is farther notice hereafter to be taken;) It was not the *Act and Deed* of a single HE, but the Work of the whole YE, when gather'd together, to proceed against that unparallel'd Sinner, which is spoken of, 1 *Cor.* 5. 4, 5. whose fellow could not be found *among the Gentiles*, v. 1st.

† Episcopi si sacerdotali moderatione postpositâ, *innocentes*, aut *minimis causis* culpabiles Excommunicare præsumserint — Communio illis usque ad tempus Synodi à reliquis Episcopis denegetur; ne forte per Excommunicationis *peccatum*, Excommunicati longo tempore, morte præveniantur. *Concil. Agath. Can.* 2.

3. Tho'

3. Tho' the Bishop had known and approved their *Proceedings*, in the Business, *à priori vel posteriori*, first or last, sooner or later: I will giv them another reason, which they cannot answer, why the Bishop's consent neither can, nor could justify their *Doings*. Which farther reason, I fetch from the 5th Canon of the first *Nicene Council*: † Where, after a Decree made, That none who had been cast out of one Church, should be admitted into another (unless reconciled to the former; according to the true intent and meaning of the Canon: After this, I say) care is taken to examin, whether the Bishop's *Indignation, contention of Spirit, or commotion of Minde*, had not been the cause of their being cast out: * (For it was not their *own*, but the Bishop's fault to be so deprived of *Christian Communion*.) And that such Questions might be duly heard and decided; it seemed good to the Fathers of the same general Council, to decree moreover, † That the Bishops of every Province should meet *twice a year*, to hear and determine all Controversies of this sort and nature: That none of those Offenders to whom the Communion of any one Church hath been deservedly denied, might be judged worthy to communicate with another.

† Περὶ τῶν ἀκοινωνήτων, &c.

* Requiratur sanè, si forte aliqua indignatione, aut contentione, aut qualibet commotione Episcopi fuit Excommunicati sui. *Carranz.*

† Ibid.

If recourse to such *once* accustom'd, but now *antiquated* Meetings could again be had, it is not quickly to be told how much wrong would at least be righted after it is don, if not also prevented and withheld from being don, for fear of *an After-reckoning*: Which I know not by what privilege a Bishop should be rather exempted from than another Man, when his *Indignation* hath had more to do than his *Discretion*, in a matter of such moment. And what hope of fair dealing can be entertained; when none but *an angry Enemy* sits Judge of the case?

By much experience, I have learned how apt some of this *Number and Order* are to grow hot; and that which is ten times worse, how hardly, if ever at all, they *cool again*, having once been *over-heated*? As if to be ὀργίλος *soon angry*, were hardly blameable in a Bishop, without being μνησίκακος too, as apt *to keep anger for ever*, as the weakest People are wont to be: Which sad Distemper, if neither the *Lord's Prayer*, nor his *Supper* can cure, I wonder what will? What then have they gained by having a Bishop on their side, if his *Wrath* concurred with his *Will* to do this pretended *Ill-Man* wrong? The Council and Canon before-prais'd, discovers at what rate the *effect* of such a Cause deserves to be valued.

For a farther Demonstration of their having no *Warrant* to do what they did, I might here speak of the *Instruments* (who absurdly presumed to be *principal Agents*; the Instruments however I call them) which were used (or rather put themselves a-work) to form this monstrous *Bug-bear*

of Excommunication, as they call it: Which none but Children or Fools can be afraid of. But this being the only thing to be ſpoken of in examining the third Queſtion, *By whom?* I proceed without farther delay to the ſecond.

II. For what *Reaſon?* Why? Or wherefore was this never-reputed, much-leſs-proved-*Ill-Man*, publickly declared Excommunicate?

To this he is well aſſured, That the ableſt of his Adverſaries can giv no anſwer worth the hearing, beſides this: That he wrote a firſt and ſecond Book againſt the *then Arch-Deacon* of T———In the firſt of which he chaſtiſed his *affected negligence*, in not viſiting as by Canons and Conſtitutions Eccleſiaſtical obliged to do. 2. His *palpable Partiality*, in not exerting the "Right and Power of puniſhing, correcting and reforming "all Eccleſiaſtical Crimes and Faults whatſoever within his Arch-Dea-"conry, notwithſtanding his vain-glorious boaſting of having ſuch *Right* "*and Power*. 3. His *unjuſtifiable Extortion*, in exacting pretended Dues to which he had no Right.

In the ſecond (which was written in Reply to the Arch-Deacon's weak attempt of anſwering the former;) he call'd him to account.

1. Firſt for his *folly* in penning ſo pitiful a Pamphlet, as could not be expoſed to publick View, without expoſing the Author of it to deriſion. 2. For his *Ignorance*, in preſuming to meddle with Authors which he underſtood not; or *Impudence* in wreſting and abuſing them to a purpoſe inconſiſtent with their moſt *explicit* and plain meaning. 3. For his *Falſehood* in relating matters of Fact clean contrary to what he knew, and could not be ignorant of.

4. For his intolerable *Pride and Hypocriſie*, in ſpeaking ſo reproachfully, and contemptibly of an Adverſary whom he could not anſwer, as hath given his *Opponent* juſt cauſe of marking him out for the *proudeſt Sinner* that ever he met with. Some who never had to do with him about *Meum* and *Tuum*, or ſtood not otherwiſe in his way, have miſtaken him for a *meek and lowly Man*: But who thinks *a ſetting-Dog* humble, notwithſtanding his creeping Carriage, when he ſees, or winds his Game; or believes that a Cat is lowly, tho' he crouches and ſtoops like a Lion to catch his Prey? True humility is *a uniform Grace*, like it ſelf at all times and in all things; conſiſteth not in creeping to, and fawning upon Superiors, but will ſhew it ſelf where it is, in carrying a due regard to Inferiors and Equals alſo. About which, having reckon'd with him while he liv'd, and found him *as mute as a Fiſh* from that time forward, for ſeveral years, till the day of his Death: it is needleſs and unſeaſonable to ſay more of the matter here, than is pertinent to the purpoſe in hand; which is to bring me to the *Head-ſpring* of the reaſon to be ſearched out: That is, to ſhew what made them ſo buſie with their *brutum fulmen*, as they were: Which after the ſtricteſt Inquiry, that hath been, or can be made, appears to be this and no other. That the *Arch-Deacon* being ſadly defeat-

ed

ed, and disarmed of those weak Weapons, with which he vainly hoped to have worsted an Adversary whom he could not master: He was helped to an *Wooden Dagger*, and perswaded by som, as wise as himself, That *Goliath's Sword* never did greater *feats of War*, than this *dull Tool* was fit to effect. For when all other *foul play*, and *fayre-dealing* had been used to no purpose, What remained but *to cut the Knot* which they could not *untie*?

Is it so, Sir! (said *his lively Counsellors*; for I cannot imagine what wiser or better *Preamble* they could use; is it so) That *your holder than wel-come Visitor*, will not allow your Authority to be greater than in time of *Popery* (within the *Realm of England*, or any where else, at what time soever) it was, or at present is? (As by divers *Provincial Constitutions* made by old *Otho*, *Othobon*, and others, he hath proved so fairly and clearly, that with all your wrestings, windings and turnings, willful or ignorant mistakes, you cannot get loose from what you are bound to.)

Hath he chosen to expose you for something *worse than folly*, in receiving and receiving more than your due, rather than be called and counted a Fool himself for paying it? Hath he proved, That it is not only *lawful* but *needful* (a matter of *Duty*, as well as of Right) to withstand the payment of what you demand? And, as if all the rest were too little, hath instead of confessing himself faulty in not paying, made you guilty of *Extortion* (and for that reason, subject to *Suspension*, *Excommunication* and *All*) for seeking and taking *more than* your du?

Away with him then to those *Heathens* and *Publicans*, for whose Company he hath made himself fitter, than to continue a *Member* of our Society any longer. Right or wrong let him be *cast out of the Synagogue*, like that arrogant *Presumptuoso* (John 9. 34.) who took it upon him to teach a *Noble Consistory* of Scribes, Pharisees, Hypocrites and Sadduces, tho' he knew not a Letter in any Book.

It cannot be denied indeed, That he talked *more wisely* than the wisest of them all; but we see what use his *Superiors* made of it. As much wiser and better than themselves as he was, They would not have the common People know it, but condemned him as a Criminal, tho' they knew not what else to lay to his charge, besides his being a Disciple of *a better Master* than *Moses*! While his bodily blindness continued, the Pharisees were unquestionably blinder than he; unless blindness of Mind is less to be pitied than the lack of bodily sight: Which none but such blinde Sinners as the poor Man had to do with, will say.

Being therefore unable to answer him; what was next to be do'n? Their only Refuge was to over-power him with *pretended Authority*, whom they could not conquer by sound Reason and solid Arguments.

For at last, when they found themselves *so hard put to it*, that they knew not what to say, or which way to turn; first they railed, and then *cast him out*. Which notwithstanding, Christ we know shunned not but sought

fought his Company; well knowing how undeserved a Censure he had met with.

In like manner, These Consistory-Counsellers and Undertakers, being sensible how unable the Arch-Deacon was to defend himself by arguing: to keep him a little in heart, they made bolde to proceed with *more than Authority*, to the use of a Remedy never prescribed to be used but in *desperate cases*, or applied to any but *desperately wicked Sinners*. Among whom, this mis-called *Ill Man* is so far from deserving to be numbred, that the best of them all who had any thing to do in this idle business, cannot truly charge him with as much as a *Peccadillo* that he knows of; who must first have been guilty of *mortal, wasting Sin, willfully continued in*, before he could be (or by Men in their wits thought to be) *unworthy of Christian Communion*. Had the Case been really bad and deservedly culpable; must a broken Leg, Arm, or other ill-affected Member of the Body, be presently cut off, before all other gentler and easier ways and means of Cure have been tried to no purpose? They are not Chyrurgions but *Butchers*, who will cut off a Finger or Toe, Hand or Foot (to say nothing of a bigger Limb) without extream necessity. *Cuncta prius tentanda*, &c.

III. *When* was it doin? In season, or out of season? In haste, or by leisure? Softly and fairly (which goes far) or with *greater haste than good speed?*

To this I know not what they can say, but that despising all *preliminary* Rules and Directions, (which they cannot be excused for not observing) Hand over Head they went to work, like Men who regard no Law, but such as they hope to *suck advantage* out of.

For if the Word of God had been their *Guide*, That would have taught them *to warn the unruly*, (1 Thes. 5. 14.) and *admonish every Brother that walketh disorderly*, before they *withdraw themselves from him*, and refuse to keep Company with him (2 *Thes.* 3. 6, 14, 15.)

This charitable Office discharged, it is lawful, if it prove but lost labour (no amendment following it) *to note*, (2 Thess. 3. 14.) *mark and avoid* such a Brother (or Sinner, rather) *Rom.* 16. 17.) and a matter of Duty not *to talk* familiarly and frequently, (2d. Epst. of St. *John*, ver. 7th) much more, *not to eat* with him, 1 Cor. 6. 11.

But an *Heretick* himself without a *first and second Admonition* is not to be rejected; (*Tit.* 3. 11.) And our Saviour's reason why a trespassing Brother is no better to be esteemed than a *Heathen or Publican*, (which is for neglecting *to hear the Church*, Mat. 18. 17.) implies, that the Church must not be *Tongue-ty'd or Meal-mouth'd*, but must needs *tell him his fault* before he can *fairly* be cast out of favor.

Am I talking to Men better read in *Provincial* Constitutions than *Canonical* Epistles? If I am, it is strange they observed not that *Canonical Admoni-*

*monition* is ordered to go before Excommunication, in Arch-Bishop *Langton*'s Constitution. † Which is not less opposite to their clancular and surreptitious manner of proceeding, than a *Full Moon is to the Sun*; but crosseth it as directly as a straight line can cut a crooked one, at such Angles as it makes; which as they can be but *Oblique*: So it is not possible to excuse this apparent crossing and jarring of their Doings, with his Sayings, from *Obliquity*.

† *Cap. Ut Archidiaconi*, Where those three remarkable Terms, *monitione Canonica præcedente*, are as plain to be seen, and as easie to be understood as any three Words in the whole Chapter. There, at least, they were obvious, tho' *monitione Canonica præmissa*, in the note upon the Word *Excommunicamus*, *Cap. Authoritate Dei Omnipotentis*, stood a little more out of the way.

The Commentator there tells us, * That when a *Superior* goes to work *as a Judge* to punish past or present Faults, THEN it is needful to give *warning* before he *thunders out* [O terrible Word when rightly applied!] an Ecclesiastical Censure.

* In his Note upon *Monitione Canonica*, (*cap. Ut Archidiaconi.*) *Si Superior procedat ut Judex, & punat delicta præterita, vel præsentia; TUNC necessaria est monitio ante fulminationem Censuræ Ecclesiasticæ.*

Where observe, That I have not left out that material Monosyllable, TUNC, which implies, that in *some cases* there is no need of *Monition*; as in the *Constitution* it self is expressed, and in the Notes appendant, more amply exhibited;) but none of those Cases are such as can reach this pretended Delinquent. In the *Constitution* it self it is forbidden, that the Sentence of Excommunication should proceed, without *Canonical Monition* preceding (*Ubi excessus non est manifestus*) except the offence is *manifest*; being famously spoken of, well known, and ready to be proved, *licet nondum judicialiter discussa*, *tho' not yet made to appear in Court*; which, to my apprehension seems a little strange. (The Men of *Sodom*, as loud as the cry of their wickedness was, were not punished with what St. *Jude* calls *the vengeance of Eternal Fire*, until the Lord *went down to see* whether their guiltiness was as great, as the report of it was grievous, Gen. 18. xxi. 21.

Which was not spoken (or so expressed) to make us think that he needed to be *better inform'd*, or could be more satisfied by searching out the truth of what he seemed to be doubtful of: but *for our sakes, no doubt, it was thus written*, That none but *convicted* Sinners may be condemned.) But allowing this Exception, tho' more may be said against it than can possibly be pleaded for it; here was *no Offence at all*, much less a *manifest Fault*, to excuse the Omission of *Canonical Monition*, unless to withstand *Extortion*, and oppose an Arch-Deacon's Usurpation of *unlimited* Jurisdiction, or Assumption of Authority not belonging to him, deserved

to

to be called *Exceſſus manifeſtus*: Which I wonder who hath or can have abſurdity enough to aſſirm.

Another Exception is expreſſed in the Note affixed to *Monitione Canonica*: Which tells us, That when *Excommunication* goes out, or is given forth *(in vim Statuti)* by vertue of a Statute, (which declareth Offenders therein ſpecified, to be Excommunicate,) there is no need of *Monition*; which can only ſerv, in ſuch a caſe, to inform a Tranſgreſſor of what he knew before, or unleſs he was heedleſs, might have known.

But nothing of this nature was here as much as pretended. *Once more*; to bring an *Objection* againſt this *falſely-called* Criminal, never yet urged, nor as much as thought of by his Adverſary, however eaſy it was to com at it: † When a Man will not ſuffer his Superior to viſit, or after he hath viſited, refuſeth to pay him *due Procurations*. There is no need (ſaith the Commentator, in effect) to tell him the danger of *ſuch Doings*; he cannot be ignorant enough not to know what will follow.

† Ubi aliquis non admittit Superiorem ſuum ad exercendum Jus ſibi competens, *viz.* Officium Viſitationis: vel poſtquam viſitaverit non vult ſolvere Procurationes *debitas*.—non eſt opus monitione. *ibid. in Annot. ad verb. Monitione Canon.*

In anſwer to this, I ſay, That the Arch-Deacon could never complain of being hindred from exerciſing his competent Authority; nor was ever denied to do it. On the contrary, hath been deſervedly blamed for not exerting it, as became him: And inſtead of witholding *due* Procurations from him, his Opponent hath ſufficiently proved, that what he demanded was not due.

These three Caſes (which reach not the Man whoſe Cauſe is now pleaded) ſet aſide, the *Commentator* goes on to tell his Reader *(Quod regulariter talis monitio debet eſſe trina)* That ſuch a *Monition*, to make it regular, ought to be no leſs than *three-folde*.

* Exceſſus manifeſtus, vis Statuti, Procurationum *debitarum* detentio; vel nolle ſolvere Procurationes *debitas*.

But as if he had granted too much, begins preſently to *recant his own Words*, by adding that ſo much is not needful, *(Quia ſufficit ſua Monitio competens)* becauſe that which is *competent* (or as much as the caſe requires) may ſuffice. What then? *As if he had eaten what he could not well digeſt*, when his Words were recall'd; and ſwallowed down his Throat; they lay ſo hard and heavy on his Stomach (it ſeems, by what follows) that he could not find Reſt without caſting them up again. What elſe moved him in the next place to ſay, *(Honeſtius tamen eſt quod Monitio ſit trina.)* It is fair however that *a three-folde* Monition ſhould be given?

Which once more, notwithſtanding, he ſeemed loath to ſtand to, when at laſt (after all his windings and turnings *from Poſt to Pillar*,) he concluded,

ed,

ed. That † one warning may serv for all, provided that *a due interval* of time, between the *Monition* and the Sentence (or Decree) be observed, *unless* necessity perswades to do otherwise. (Which is *another Exception yet*, as if he could never be too wary.)

† Potest tamen una fieri pro omnibus. Quo Casu observari debent inter Monitionem & Sententiam aliquorum dierum *competentia intervalla*; nisi facti necessitas aliter ea suaserit moderanda. *ibid.*

What should make him thus play *fast and loose*, unless his fear of offending, som whose *Power* (in those days especially) was greater than their *goodness*, is more than I know.

But in all his Adventures at *In and Out*, *Off and On*, we see he forgets not to urge the *necessity* of as much Monition as deserv to be called *competent*, and is worthy to bear the name of *sufficient*.

Which because it was here omitted, and by reason of that Omission, no such *interval* of time, between the Monition and the Sentence, observed (as the Commentator speaks of) what could be more *Uncanonical* and unjust, not to say *Unchristian* and Inhuman.

So far indeed was this *pretended Delinquent* from being *premonished*, to let him know what was like to be don, that he knew not but by chance and hear-say only, (never by *direct* Information) that any such thing had been transacted; not that neither, until a considerable time escaped, after the business was ended.

Was not this a rare way, (if need had been) to make a *Convert*, and an *admirable method of bringing a Sinner to repentance?* (if any thing to be repented of, had been in the business:) Which being the principal thing in better times intended, when Excommunication was not a *Mony-matter*, as too long it hath been: the manner then was to try what good Exhortations, Reprehensions, and *smaller Severities* would do, before they proceeded to this sharpe and *heavy Censure*; according to *Tertullian*'s description of the process in his time used. †

† Ibidem (in coetu sc. aut conventu Christianorum) etiam *Exhortationes*, Castigationes & *Censura Divina*. *Apolog. cap.* 39.

The slothful and forgetful of their Duty, were put in mind of it, and stirred up to it, before they were thus punished for contemning or neglecting it. If *bare* admonition sufficed not, it was seconded with *Reprehensions*; After which, if no *Reformation* followed, they went on to what he calls *A Divine Censure*, with an eye to the Lord's Institution, *Mat.* 18.

What, like this, is generally don among us, or was here acted? Not the guilty but *guiltless* are commonly cast out, or at least have been excluded. The *worst* have been let alone, as still, for the most part, they are, and the *best* proceeded against: which being a fault that hath been both frequently and deservedly complained of, it is now high time to mend it, or else it will never be.

What

What the Ground of this *greater haſte than good ſpeed* was (in going on ſo directly contrary to Divine and Human Laws, at once;) I cannot imagin, if it did not proceed from the Arch-Deacon's ſuddain Sickneſs, and ſooner than expected Death. For when no hope of Life remained, the buſineſs (right or wrong, thought *his Agents*) muſt needs be ended, for fear of *Moritur actio cum Perſona*; *i. e.* leſt the Man and his Cauſe (bad as it was) ſhould expire together, which ſtill makes it *worſe and worſe*. For who can be leſs than aſtoniſh'd to hear, That *an old Man* ſhould die as that *mad young Phariſee* lived; *breathing out threatnings*, and worſe, againſt one no leſs, if not much more *a Diſciple of the Lord*, than himſelf, *Acts* 9. 1.

Had theſe Men been his *Friends*, who deſired to have *his Faults buried with him*, they would not have given an occaſion of calling them to remembrance, to one who ſpared not *to lift up his Voice like a Trumpet*, againſt him and others of much higher degree (as worthy as Men could be to be blamed for heaping *wrong upon wrong*, under colour of doing right;) *in thoſe dangerous days*, wherein (Perſecution being then rampant) it was far more ſafe *to ſpeak lies in Hypocriſy*, than utter a ſeaſonable truth; as by *dear-bought experience* he very well knows.

This they would not have done, if *the ſame Spirit of error*, by which they were all along before that time infatuated, had not ſtill poſſeſſed them.

For how could they hope to be ſpared *in better times*, who were not let alone in thoſe *evil days*, in which it was *leſs penal* to be wicked, than theſe Hypocrites laboured to make it *puniſhable* to reprove as palpable ungodlineſs and wrong, as Pagans, Infidels, Idolaters, and the worſt Sinners (in other reſpects) would have ſcorned, and abhorred to be guilty of.

IV. The next thing to be examin'd, is, *Where* this mighty work was wrought; in a place *proper* for ſuch a purpoſe, or *behind a Church door*, in a corner? According to Scripture Rules and Examples (in compariſon of which all *Human Conſtitutions* and Inventions are but Trifles, not worth the naming) *the Sinner*, whoſe Offences have made him unworthy of Chriſtian Communion, muſt be caſt out of the *Church or Congregation to which he belongs*; (for he that tranſgreſſed at *Corinth*, was not Excommunicated at *Crete*, *Cyprus*, *Epheſus*, or any where elſe, but at *Corinth* only, 1 *Cor.* 5) whoſe *Aſſent*, *Conſent*, and *Aſſiſtance* muſt concurr with the *Paſtoral Power*, that orders and governs the whole matter, to make the proceeding valid and regular.

For who knows not how eminent an Apoſtle, tho' guided by an infallible Spirit, would not act by *himſelf alone*, without the concurrence, preſence, conſent and aſſiſtance of *the Church at Corinth*, in ſo clear a caſe as that of the inceſtuous Sinner? He refuſed to be the *only* all the while he was the *principal Actor* in ſo Tragical a Scene. The whole Church, to which

which the *Criminal* belonged, was ſummon'd to joyn with the Apoſtle (who was *preſent in Spirit* among them, tho' abſent, in body, from them, 1 *Cor.* 5. 4.) *in caſting him out.* In imitation of whom, *Cyprian* the famous Biſhop of *Carthage* (a Man of great Name and Note in the *Noble Army of Martyrs*) had his *plebs univerſa*, his whole Flock to joyn with him, whenſoever he took this difficult and *diſpleaſing piece of Church-work* in hand.

Here again therefore I muſt ask what *like this* was here do'n, or what could be more *unlike it* than that which they did?

A *handful* of Lay-men being gotten together, *in a Corner*, behind a Church-door, as before-ſaid, made an *Order*, That the *Paſtor of a Flock*, to which neither of them belonged, ſhould be *thrown to the Dogs*, (as they without the Church are called, *Rev.* 22. 15.) and no longer thought worthy of being numbred among Chriſtians, but put into the *black Bed-roll of Heathens and Publicans*; not for any real Offence, but a pitiful, pretended, trifling Treſpaſs, and *petit Mony-matter* only, which he would not pay to an Extortioner, or ſuffer to be wreſted out of his hands, by violence.

This *rough-hewn*, unpoliſh'd Decree and *aukward Order*, by the ſad and odd Aſpect of it, looks as if it was made in *Poſte-haſte.*

If it was not, it is manifeſt by what hath been ſaid (and will much more be made out by what remains to be added) That they were but *Bunglers*, in Church-matters who put it out of hand.

But however that was, *Away they poſted it* to a Man of as much skill in ſuch Affairs as themſelves. Who knowing the price of a Church-living, into which he had brought himſelf, was ready to do or ſay (like *the ſimple which believeth every word*, Prov. 14. 15.) whatever they tolde him, for fear of loſing what he never had had *but for his Mony.* And why ſhould not he who was ſtill afraid, *That the Skie would fall on his head*, fear the loſs of his Place, tho' he could not tell why or wherefore? Well, it came to his hand, and as Report goes (for I know nothing of the matter but by *Hear-ſay* only; as hath once already been ſaid, but is needful more than once to be noted, leſt a matter of ſuch moment in the caſe under conſideration, ſhould be forgotten. As Report thereof goes, or then went) it was publiſhed in his Pariſh Church: that is, in a Congregation which this *pretended* Criminal was never concern'd with, or gave any offence to, by *diſorderly walking*, in any manner; (as indeed he never did to any other; having ſtill made it his buſineſs ſo to carry himſelf, That *the Miniſtry*, thro' his occaſion *might never be blamed*, 2 Cor. 6. 3.) But why ſhould this *never-offended* People be warned to *withdraw themſelves from him*; to *note him*, and *have no ſociety with him*; but *mark and avoid him*, not vouchſafing to talk, as familiarly as formerly, much leſs *to eat with him?* (All which, and more is included in the *Cenſure* of Excommunication, as before-ſaid; and as all know, who can tell what it means.

He must certainly be wiser than this *DANIEL* (whose name had he known or consider'd what it signifies, should have put him in minde of questioning whether the *weak opinion* of such presumptuous Usurpers was the *Judgement of God*? Wiser than this *Daniel*, I say he must be) who can give any reason for *such doings*, which is worth the hearing, besides this: That *his fear was greater than his wit*, when he joyned with them, and acted under them.

I cannot say that he went to work *without fear or wit*; but that his fear was *too great* and *his wit* too little when he did it. And I think there was never a poor, *unthinking Creature* more Court-ridden than he, when he suffered himself to be used as a *Tool* in the Business, not to say *A Fool in the Play*. For indeed, they make no more or better than *a sport* of this solemn and serious Church-Ordinance (as once it was, and still ought to be,) who play *fast and loose, forth and back* with it, as the manner of these people is to use it.

Which makes it look no more like that *Scriptural, Apostolical, Primitive* Excommunication anciently practised in the Church of Christ, than *a Man and a Monky* are like each other, nor as much.

A Man and a Monky resemble each other in more things than one. This agrees not with that in any thing at all that is most material. And as soon should I take A *Man* for a *Monky*, or a *Monky* for a *Man*, as *That* for *This*, or *This* for *That*, for the reason before given, (to name no other, as copious as here it is easy to be;) that is, That the Sinner at *Corinth* was not cut off from the Body of Christ or (which is all one) cast out of his Church, at *Crete*, or elsewhere but at *Corinth* only. For as wel might that have been don, which was never once dreamed of, much less determin'd and agreed after due deliberation and debate; as that any Offender, however culpable, should have the sharp Sentence of Excommunication directed against him in *any Church* or Congregation, having no more to do with him than he with, it, or them.

Is not this like the *Pope's way* of Excommunicating Christian Kings and Princes, with their best Subjects, whom he pleaseth to call *Heretickes* (being himself, all the while, the most *Arch-Heretick* who disturbeth all Christendom, Which notwithstanding, to fulfil the Proverb † of *calling Whore* first, (be the Whoredoms of *Rome*, both Corporal and Spiritual, as Monstrous and Numerous, as they will;) the worst Curses he can vomit out and cast abroad, are thrown and heaped at all adventures upon better Christians than himself; be they *Germans, Swedes, Danes, Dutch, English*, or whosoever. All whom he Excommunicates at *Rome*, as if all Christendom were but *one Congregation*, and the Keys of all Churches *hung at his girdle*, to shut out and keep in whom it pleaseth him.

† Ἡ πόρνη τῳ πόρνα. *Athenag. Legat. pro Christ.*

As much like this *as one piec of folly is, or can be like another*, it is to pretend to Excommunicate a Member (how much more a Pastor and Rector?)

of

of another Congregation, at *York*, *Canterbury*, *London*, *Exon*, or any where else than at the Church he belongs to, and out of the Congregation to which he ſtands ſpecially related.

V. By *whom* was it do'n? By one, or more? few or many? By enough to be called *a Church*, or a ſmaller number than can challenge the Name of a Church?

For Excommunication muſt be the Work of a *whole Church*, and not the *Single Act* of any Church-man whatſoever.

Which if any one doubts or queſtions, what better way of coming to a reſolution about it, can he finde, or be ſhewed, than that which as able a Judge of ſuch matters as hath long been, or *in haſte* will be found, hath helped him to? The Learned *Grotius* I mean, who hath often obſerved (what muſt not be forgoten by ſuch as would not err and be deceived; that is) That the primitive Chriſtians † *gladly followed all the good Cuſtoms and Uſages of the Jews.* ‖ From whom as *Baptiſm* (without which they received no Proſelytes, or *Converts*,) was derived; ſo *Diſcipline* was fetched: eſpecially from thoſe called *Eſſenes*. Who being but private men; without civil or ſecular power to puniſh Offenders that diſgraced their Society, (as the Caſe of Chriſtians, in the beginning, was;) agreed among themſelves to impoſe Pennance for a longer or leſs while, according to the nature of the Sin that was judged worthy of it. And if no Reformation followed, the *incorrigible Delinquent* was caſt out of their Company, and deprived of all farther Communion with them.

† Chriſtiani veteres, ut ſæpe notavimus, omnia *probæ* Judæorum Juſtituta libenter ſequebantur. *Grot.* ad *Luc.* 6. 22.

‖ So they did, in the Buſineſs of Excommunication, now ſpoken of (not without, but with the Lord's approbation. *Mat.* 18.) Which if Chriſtian Churches will *duly* exerciſe, they muſt not go *raſhly to Work*, but examin how the beſt reformed part of the Jewiſh Church uſed it; and follow their Example, if they would not build without a foundation, inſtead of making *ſure Work* which the Lord likes and approves.

But then obſerve, That this being the ſoreſt Puniſhment which they had it in their power to make Offenders ſuffer; it was not *the* and *Act Deed of 2 or 3 Members of their Society, and no more*, (as in the Caſe that I have written of, the matter was carried;) but of a *juſt Aſſembly*, or full Congregation, conſiſting of *a hundred, at leaſt*, * according to *Joſephus*: (who cannot be thought ignorant of what was wont to be practis'd in his own Nation.)

* Judicium tantæ rei non erat penes paucos; ſed penes Cœtum, in quem Convenirent homines non minus centum, ut *Joſephus* docet.

Ita & apud Chriſtianos veteres, præſidente quidem Epiſcopo, & Senioribus, ſed conſciâ & conſentiente fratrum multitudine, morum judicia exercebantur. 1 *Cor.* 5. 4. 2 *Cor.* 2. 6. *Grot. ubi ſupra.*

So the Christians of old never did it without the presence and presidence of those *Probati Seniores*, or approved Elders whom *Tertullian* speaketh of; besides the *Consent of the Church* or Company, out of whose Communion the Sinner was cast.

This he proves, first by Scripture-Examples; (1 *Cor.* 5. 4. 2 *Cor.* 2. 6.) next, by the concurring Testimonies of *Eusebius* and *Tertullian*, in divers places; together with what *Origen* and *Cyprian* have said of that Subject.

So the practise, in purer times was, and so it must ever be, before any body that knows what *Excommunication* is, can be kept from despising what is *falsely* so called; or persuaded to stand in Aw of what ought to be submitted to. Which is not a *Bugbear-name*, abusively given to that which deserv's it not, but *a real Thing*.

By this it appears as plainly as here it is needful to be shewed That Excommunication is *more than one body's Work*; the Business of as many at least as are worthy to be called *a Church*.

Which must not be *a speechless Church* neither, that chooseth rather to keep silence, than *tell a trespassing Brother* his Fault; but a Church whose voice he hath turned the deaf ear to, after fair warning given. Wherefor else is it said, *If he neglect to hear the Church* (Which cannot be heard unless it speak,) *let him be unto thee as a Heathen* &c? *Mat.* 18. 17. Where we see That when 2 or 3 Monitors have been despised, No fewer than *a whole Church* must be applied to; that none may think so smal a number sufficeth to make a Church; or that *any smaller Company than a Church* can reduce an Offender to so sad an Estate as that of a *Heathen*, &c.

Let me therefor ask how that which our Savior hath made the work of so *many*, came to be the business of so *few* as have generally to do with it, and in this Case had? How much less can it be *but one bodie's work*, and no more? Not a Churches but *Church-man's Act and Deed*? be that *one Man* what he will, or by pushing forward (with much confidence and little merit; none at all many times) can attain to: a *Bishop*, or *Bishop of Bishops*; *a Primate*, *Patriarch*, *Pope*, or any thing that is or looks bigger than ordinary.

The *Suffrages* of the Congregation, which the *Sufferer* is a member of, must concurr with the *Spiritual Potentate's* Power and Order to make *sure Work* of it; unless he thinks himself abler and wiser than that *eminent Apostle* who proceeded not against so great a Sinner as the Scandalous *Corinthian*, *by himself alone* without the Churches concurrence with him. Hath any *Prelate* or *Pope* greater power than he, or as great? What but *intolerable presumption* then is it for *inferior Ministers* (as the highest at this time, or at any time since the Order of Apostles ceased, in comparison of him, are,) to take it upon them to do *more* than ever he practised? Have they more Power and greater Authority to bear them out than he had?

And if this is too clear to be contradicted, (as it is,) what power, worth the talking of, can mere Laymen have to decree and dispence Excommunication *by themselus alone*?

By

By they *Chancellors, Officials*, or other *Substitutes*, (who, to my knowledge are somtimes but *silly Surrogates*;) they cannot, for certain *have* a Power which no body on earth is able to *giv*. For they will not pretend, I presume, to have received it *from Above*; or from Heaven. And that no Bishop *can giv* what he himself *hath not*, every body will grant.

It is therefore an unjustifiable and extravagant piec of Usurpation for these people to take it upon them to Excommunicate not only their Lay-Brethren and Sisters, but *Pastors and Teachers* themselvs likewise. As if the *Feet* should say to the *Eys*, We are not beneath but above you. Or as if the power of *remitting and retaining sins* had been given to the *hearers* and not to the *Preachers of the Word only*, when the Lord *breathed upon them and said, Receiv ye the Holy Ghost; Whosesoever sins ye remit*, &c. John 20. 22, 23. By which it appears, That they ought to be such as have *received the Holy Ghost* (that is, the Gift or Power and Authority of the Holy Ghost; *metonymically* called the Holy Ghost, in Scripture-phrase and language;) to qualify them for so great a purpose, who take it upon them to *remit or retain sins*.

Which being a power never given *to any* but the Ministers of the Word and Sacraments only; to whom it was likewise said *Go teach all Nations, Baptizing them* &c. What have these People (to whom the Office of teaching and Baptizing belongs not,) *to do* with it?

*Ob.* If they say, That the Bishop having intursted them with the custody of the *Keys*, he hath thereby given them power to keep in or shut out of the Church as well *Church-men* as others belonging to his Jurisdiction. A power of suspending, silencing and Excommunicating those of the Ministry, *no less* than the Laity within his Diocese. If they think that this is *good Reasoning*;

*Sol.* 1. I must tell them that the *Keys* which they talk of, are *not the Bishop's but the Churches Keys*. The Keys of the *Kingdom of Heaven* (Which in the New Testament is frequently the name of the Christian Church,) they are called, *Mat.* 16. 19. not *St. Peter's*, as the Men of *Rome* use to term them. Which the rest of the Apostles *no less received than He*, when to *one and All* it was said, *Whosesoever sins ye remit*, &c. But were never given to him or them to be used by themselvs alone; as is manifest by that great Apostle's Example, in the Process at *Corinth*, before spoken of.

2. In the 2*d*. place, I say farther that a Bishop can no more put *these Keys* into the hands of such Men as are now spoken of, to be used at their pleasure; than make such pretended *Key-keepers* A Church; or (what is much more) equivalent to all the Churches within his Diocese. For the *power of the Keys* belongs not to any single Member of the Church (nor indeed to any Pastor alone) but to *the whole Body* as Fellow-members of each other, under Christ their Head.

3. If a Bishop can invest them with a power of dispencing *Church-Censures*, (which is clearly and confessedly as proper a *Ministerial Act* as any;) what hinders that he should not also give them Authority (I mean not by

Ordi-

Ordination, but without it, continuing ſtill Laymen, as they are, to preach the Word, adminiſter the Sacraments, and do *all other* Offices belonging to the *miniſterial function*, as well as this, which is none of the leaſt or loweſt; but a matter of ſuch weight and moment as requires more than ordinary care and caution, deliberation, diſcretion and attention;

For in turning the Keys of the Church *the wrong way* (as their manner is, who put out people that ought to be kept in, or keep in ſuch as deſerv to be ſhut out,) greater hurt and wrong is do'n, than by divers other errors in the Work of the Miniſtry ever was or will be committed.

For Example: If a Preacher, not underſtanding or not conſulting and examining the Original Words of a New or Old-Teſtament Text, but truſting to an Engliſh, Latin, Greek or other Tranſlation, (as too often happens,) produceth it for the Proof or Confirmation of *a Doctrin* no leſs tru than eaſy to be prov'd by other places of Holy Scripture, tho' not by that which he names if rightly *ſenſed* and underſtood: here is error and loſt labor, with deceived Auditors to boot: but no hurt however is do'n to ſound Faith or good Manners; no falſe doctrin broached, or Article of the Chriſtian Creed oppoſed. Only by Building upon a Foundation which will not bear the weight laid upon it, he hath ſhewed himſelf to be *no ſuch wiſe Builder* as perhaps he thought himſelf, and was judged by his Hearers to be.

But when the *power of the Keys* is uſed, and diſcipline adminiſtred, (the tru end of which, is to reduce *the unruly* to good Order, or turn them out of the Church to *herd among Heathens and Publicans*, for not being qualified to keep *better* Company;) If in ſuch a caſe *Good* ſhould be called *Evil*; *Sweet* miſtaken for *Bitter*, and *Light put for Darkneſs*; how dangerous an error this would be, and how ready a Courſe to bring a Curſe upon the Authors of it, (according to the ſenſe of the *Wo* belonging to ſuch Senſeleſs or worſe Sinners, *Eſa* 5. 20.) who ſees not?

Who then can believ that a Biſhop can inveſt theſe *pretended Diſpencers of Church-Cenſures* with ſuch a power as they talk and boaſt of? If they are not to be truſted with an *eaſier and ſafer* part of the Miniſterial Function, how are they fit for this?

*Ob.* If they tell me that they act not in it as *principal Agents*, but as *Inſtruments* only.

*Sol.* I know the contrary. For the Biſhop many times knowes no more of the buſineſs *than the Pope at Rome*; but his *Name* is uſed, and *Seal* ſet to Orders which he never was Author of, nor made acquainted with, before they ſend them abroad to be Executed; no nor afterward neither, if the real or *feigned Tranſgreſſor* (for the faultleſs as well as faulty bring *Griſt to their Mill,)* will comply and pay them their demands for Abſolution. *Which is All in all.* All that they minde or care for. Let that be do'n, and the Biſhop (unleſs he hears of it by chance) ſhall no more be troubled with a relation of the Matter than the greateſt Stranger that never had, or ought to have had a hand in the *Tragedy*.

What

What is it to be *Masters of Mis-rule*, if this is not? and at once (as absurdly as it sounds) to be *principal Agents*, and *Instruments* too?

In vain therefor they talk of I know not what *delegated Power* and *Patents* to bear them out. As if any body could giv them Authority *to do more* than the Apostles would take upon them; or a Bishop's *Letters Patent* were of greater force than a *New-Testament-Epistle or Gospel*. One of which tels us as before-observed, (and is still needful to be noted, till these things are mended) That *the Church* (which these men *are not*) must be tolde of a *Trespassing Brother's Offence*, before he can be reputed *as a heathen man*, &c. And the other assures us, That an Apostle *(who came not behinde the very chief of the whole College)* would do nothing in as clear a Case as he could act in, without the Concurrence and Cooperation of the *Church* at *Corinth*, with him.

*Ob.* If they plead that they take not upon them *to remit or retain sins*, as Pastors and Teachers have power to do; but have alway recourse to men of that Office and Order, when the *business of binding or loosing*, is to be dispatch'd:

*Sol.* That is no more than to say that when they want *a Spiritual Tool* to finish the *Job*, and put it out of hand with som colour of *Church-work* upon it; if one or other of the Clergy happens to be in Court, about other business, or none at all: least of all about this;) tho' he never understood the Caus, or was made acquainted with the manner of proceeding, to bring it to such a pass:) him they take holde of, and imploy *to Shoot out their Arrows, even bitter words*, (the *bittereft Curses* in all the Bible, next to Damnation it self,) against a ten times *greater Innocent* than himself (as it often happens,) or the best of them all that have any thing to do in the business.

But if no such helper as they need *at a dead lift*, is in presence: Away goes an *Apparitor*, or I know not what other small Officer, to pick up *the next Gown-man* he can light on (yong or old, good or bad, learned or ignorant, any one will serv the turn: *A very Boy* sometimes, who came but t'other day from School; where he ought to have tarried till that time, or longer;) who the *blinder* he is, and the less he understands what he's called to do, the *bolder* and readier they finde him to undertake it.

By this *senseless Fellow*, the Sentence which he never had hand in, or as much as heard of before his coming into Court, (and was made perhaps while he slept, or was doing worse;) is read, *The Key turn'd, the Church-door shut, barr'd and bolted*, to keep out a much worthier Member of it than himself.

In a Word; *All* that they bid him say, he saith; *All* that they tell him he must do, he doth. And who can doubt who is here the *Instrument*, and who the *principal Agent*?

*Blind Bayard*, for certain, would never have lept or gallopt into the danger of being concern'd in a *causeless Curse*, if these mad Riders had not spurr'd him into it.

More than I purpoſed hath been ſaid of this 5*th Queſtion* (by whom was it do'n?) Tho' leſs than, if need were, might be ſpoken.

I will therefore ſtrive to be the briefer, in what remains. Which is,

IV. In the 6th place to inquire *in what manner* it was acted? According to the *primitive* Practice and Inſtitution, was it joyned with *Faſting and Mourning*, 1 Cor. 5. 2. with *Humiliation*, *Heavineſs*, (2 Cor. 2. 1, 3, 4, 5.) and *doleful Lamentation*, ὀδυρμὸν, 2 Cor. 7. 7.) agreeable to that which was diſcover'd at *Corinth*, to ſhew how compaſſionate and tender-hearted they were (in the height of their ſeverity) in dealing with ſo ſcandalous a Sinner, as that unparallel'd Fornicator.

Was there any thing like the grief, which *a Natural Body* feels in ſuſtaining the loſs of any Member, to preſerve the reſt from periſhing, to be ſeen or found among them? Or went they to Work *after another* (that is a worſe) *faſhion*, without any Token or Teſtimony of Sorrow, but rather, on the contrary, with *triumph and rejoycing*?

Not the former but latter way of proceeding, is what they commonly chuſe and uſe. *Now we have met with him: Now we are ſure to make Mony of him: Now let him keep out of Priſon if he can: Now he muſt needs ſubmit or ſuffer*, ſay theſe upſtart Diſpencers of what they call *Excommunication*; which they make but a *vendible Commodity*, to be bought and ſold like Cattle in Fairs and Markets, or Slaves in *Turky*.

Who can believe that Mony *could operate ſo mightily at Corinth*, or that any body there hugg'd and pleas'd himſelf to ſee a Sinner indeed, and not a pretended Tranſgreſſor only, reduced to ſuch a ſtrait as abundance of poor, harmleſs People have many times been brought to, by theſe preſumptuous Pretenders, to the *Power of binding and looſing*? By whom they have either been compell'd to do what their Conſciences would not allow, or forced to ſuffer what they never deſerved to undergo.

*Let him be unto thee as a Heathen Man and a Publican*, ſaid the Lord, of *a treſpaſſing Brother*, who refuſed to hear the Church; (not *a handful* of Officers belonging to a *ſingle* Church-man only) but ſpake not a word of reducing ſuch a Treſpaſſer to *a worſe condition*, than either of the two (as ſuch) is in: ſaid not, *Let his Body be Impriſoned, and his Goods forfeited*; that to all intents and purpoſes he may be undone. No Publican or Heathen was ever ſo ſerv'd for bearing ſuch an Office, or for being of ſuch an Opinion as a Heathen is poſſeſt of.

And what agreement this (with divers other things before-ſpoken of) hath with the Apoſtle's way of puniſhing Delinquents, who can tell? Unleſs it accords as exactly with what it practis'd in *Popery*, as any thing doth, or can, I know not what better to compare it to than the *Ape or Monky* before-mention'd: Which being a Creature of a different kind, is ſo much the more hateful, by how much the more *like a Man* it is, being all the while *but a Beaſt*. So this proceeding, if it is not Popiſh, is ſo much the more odious, by how much the more it reſembleth what is practis'd

tic'd in Popery, tho' it is not altogether the ſame. The *ſame*! What hinders that I ſhould not affirm it to be *the worſt of the two bad*? For *Popiſh Lay-men* preſume not to Excommunicate their *Prieſts*, (as they call a ſort of Men whom the Title of Paſtors and Teachers would better becom, if they deſerv'd it;) however unjuſtly Excommunicated by them they have been. But as things are carried, and Cauſes handled (or rather *hudl'd*) among us, the Lay-part of the People not only Excommunicate one another, but the Clergy too: being (in ſpight of all abſurdity) principal Agents, Inſtruments and all, in the buſineſs, as above-ſaid and ſhewed.

At *Corinth*, it is clear, the matter was otherwiſe manag'd. No body there bragd of a *Significavit*, or boaſted of a *Writ* to be directed to a Sheriff to Attach and Impriſon an *Out-caſt*. (What a Joy it would be, could they *Out-law* him too?)

Not a Member of the whole Church rejoyced at the Sufferer's Calamity; but as *the Diſcipline was Divine*, ſo their Carriage from firſt to laſt, was anſwerable. No Signs of Joy and Gladneſs to ſee a ſcandalous Sinner ſo ſerved as an Apoſtle had decreed, appeared among them. But on the contrary, they *mourned, lamented*, and *bewailed* all ſuch as their Church Cenſures took holde of: Were humbled and *afflicted* for them; and no leſs tenderly *affected* towards them, than if they had ſuffered themſelves in their own *Natural* Bodies, what is anſwerable to the puniſhment of being cut off from *the Body of Chriſt*: That is, no leſs than the loſs of a Limb, (the abſciſſion of a Leg or Arm, Hand or Foot) to preſerv the reſt of their Members from periſhing.

This by divers Paſſages in both Epiſtles to the *Corinthians*, we may be ſure of. For on this occaſion, he ſpake in the former, of *taking away* the Sinner, who had *do'n ſuch a Deed* as none of his Heathen-fellow-Citizens was ever guilty of, *with mourning*, 1 Cor. 5. 2. In the latter he writes many other things, that have been pointed at, to the ſame effect. To which we may ad, what he farther wrote of being *humbled among* them, and of finding it needful *to bewail many of them that had ſinned and not repented of their uncleanneſs, fornication, and laſciviouſneſs*, in his abſence committed, 2 Cor. 12. 21.

Which clearly concerns *the Matter* of inflicting the Cenſures of the Church, and *the Manner* of doing it: Which was with Humiliation, Compaſſion and Tenderneſs; expreſſed in the Term or Phraſe of *bewailing thoſe*, who had ſinned and not repented; together with the other of being *humbled* among them, for the ſame reaſon. Both which, I ſay, argu both the *matter* and *manner* of their puniſhment: That is, their being caſt out of the Church, (which I call *the matter of* it;) to the great grief and trouble of their ſorrowful Fellow-members; (as lately they ſtood related, but now no longer) which expreſſeth *the manner* how the *Rod of Diſcipline* was then uſed.

And of this, we may be convinced by the Context of his Discourse, in these two last Chapters to the *Corinthians*; this being that which moved him to tell them of his fear, *That he should not finde them such as he would*; and *that they would finde him such as they would not*, at his next Coming: their Sins being such as called loudly for *Censure*, and his affection so tender, that he could not but be *grieved, afflicted and cast down* for their sakes, on whom *so grievous a burthen* should be laid, 2 *Cor.* 12. 20, 21. Thence likewise he threatned, *not to spare them*, if they were not the sooner reformed; (2 *Cor.* 13. 2.) and assured them, That the reason of his Writing so severely, in his absence, was to prevent his *using sharpness* (when present) *according to the power which the Lord had given him* ——— ibid. v. 10th.

It was not, we see with *Ostentation*, or proud boasting of what *mighty Matters* he could, and would do to them, or among them, that he wrote these things, but with *fear and trembling, grief and trouble of Minde*, that any such severity should be necessary.

And wherefore was it, that he resolved to *use sharpeness*? For a negligent *Arch-Deacon's Fee*, who resolves, if he can, to be paid for Work which he never did, nor ever intended to take in hand, tho' as loudly called upon to begin it once, as ever was heard, *since Arch-Deacons were first heard of*.

No such matter. An Arch-Deacon is no *Scripture Creature* (no more than a *Lay-Elder*. Something for such a Church-Officer hath been said, and may be pleaded out of Scripture; tho' the sense of the Word ELDER is generally mistaken, I believe, if not alway, when thus Interpreted and applied: But) no such Man as this, in the Apostle's days, nor in hundreds of yeers afterwards, *made any Figure*, or had *any Being* in the Church; and the Apostle could imploy himself better than *in killing Fleas with a Smith's Sledge, or Butcher's Ax*. The *severe Sentence* of Excommunication, he passed not for pretended *litl Debts*, and *Petit-mony-matters*, but for *Incest*, *and other sorts of lasciviousness*; besides much more wickedness (if not of monstrous Magnitude, of more than ordinary size) which *had been committed, but not repented of*. This became the *gravity* of an Apostle; the Sanctity, Piety and Purity of a *Primitive* Church. And when matters are so carried, it is reasonable to expect, that the Sentence should be dreaded; which wil otherwise be despised, for not being such as *Tertullian* hath tolde us it was anciently wont to be: Who calls it *A Divine Censure*; Which, according to the Order of his Words, being placed after Exhortations and Reprehensions preceding, was only used when the Sinner Censur'd, had been exhorted and reproved in vain, no Reformation following. And why did he call it *A Divine Censure*, but (among other Reasons) for being of Divine Institution? grounded on the Sacred Authority of that Holy Word, by which the whole World shall one day be judged, *Mat.* 18. 17. 1 *Cor.* 5. 2.

Such

Such a Cenſure it was, and ſtil is, when *rightly* applied. And as ſuch it was uſed in thoſe purer Times: For *Sentence is paſſed*, ſaith the Author before-praiſed, *with great weight* (very gravely and ſeriouſly) *as among thoſe who are ſure that God ſees and obſerves what they do.* And being thus given, *the preſent Judgement of the Church, is a ſure and certain fore-runner of an anſwerable Judgment to com*; that as the Sinner here below cenſured, is ſeparated (by the Sentence paſſed on him) from the Prayers, Aſſemblies, and Holy Meetings of the *Church Militant* (or that ſpecial part of it, to which he lately belonged;) ſo he ſhall not (thus living and dying) be received into the *Church Triumphant*, but removed far from it.

This indeed is *a dreadful condition* to be in: Beſides *damnation* it ſelf, upon which it borders, what can be worſe?

Deſervedly therefore it is feared, when the buſineſs hath been ſo carried on, as becoms the *Gravity* of a Chriſtian Aſſembly, and the *Purity* of a wel-reform'd Church.

But for feigned Wrongs, trifling Treſpaſſes, or other Cauſes than ſerious Chriſtians, in time paſt, reſpected, to Excommunicate, is *a popiſh Abuſe*, (which only tends to render the *ill-applied Cenſure* ridiculous, as muſt afterward be farther ſhewed; tho' by what hath been hitherto ſaid, it is eaſy to ſee how different the preſent Exerciſe of what they call *Church-Diſcipline*, is from the Primitive Uſe of what was formerly ſignified by that *venerable Name.*

With an Ey to the manner of exerciſing this ſevere Diſcipline in the Jewiſh Church (from which as before obſerved, it was derived;) I will add but this, (to detect the temerity of their proceeding, yet farther:) That they were not wont *to make public Work of it*, when they judged a *reputed* wiſe Man, (or *Rabbi*, that was had in reputation for Wiſdom) worthy to be deprived of their Communion: But (unleſs he had ſinned like *Jeroboam, who made* Iſrael *to ſin*; by Idolatry, or other abominable Impiety;) gave him *private Notice* of their purpoſe to have no farther Commerce or Converſation with him, in as *civil Words* as became his late Station among them, and Relation to them.

*Hiccabbed vaſhelh Bebbetheca, i.e.* Keep thy Honor, and tarry at home; *was the form of Speech* (taken from 2 *Kin.* 14. 10.) on that occaſion uſed. †

† *Vid.* Dr. *Caſt.* in שמת.

What but intolerable Uſurpation of Arbitrary Power and Juriſdiction then is it, to make bolder with *Paſtors* of Chriſtian Congregations, then Jewiſh Diſpencers of Diſcipline would venture to be guilty of, in dealing with any *Ruler* of a Synagogue, or *Talmudical Teacher* of pretended Oral Traditions, which are really but idle Dreams and Fables?

For by what Pattern, Precedent, or Argument can their *Doings* be juſtified? The beſt Jews were ſo tender of a *faulty* Teacher's credit that they would not expoſe him to any diſgrace they could help or prevent: but made his yoke as eaſy and his burthen as light as was poſſible.

Who then but the worſt Chriſtians can be guilty of diſgracing an unblameable Teacher of evangelical doctrins and duties, in the baſeſt manner they can? (if their wrong Doings and unworthy Proceedings can be thought a diſgrace to any body but themſelvs.)

Are not theſe the men that would *turn the World upſidown?* Or rather, That have really do'n, as far as they could, or durſt, what was falſely laid to the charge of their *Betters* (by greater Odds than they love to hear of,) Acts 17. 6.

VII. Let us now proceed, in the ſeventh and laſt place, to inquire *for what end* it was do'n? *For the deſtruction of the Fleſh,* (not the natural but ſinful Fleſh, which the Sinner at *Corinth* ought to have *Crucified,* and not to have gratified;) *that the Spirit might be ſaved in the Day of the Lord Jeſus*, 1 Cor. 5. 4. Was there need of puniſhing and reforming any of thoſe unqueſtionable Sins, for which the Apoſtle threatned *not to ſpare* the *Corinthians,* but reſolved *to uſe ſharpneſs, according to the power which the Lord had given him, for Edification, and not for Deſtruction,* 2 Cor. 13. 2. 10. compared with the concluſion of the Chapter before-going.) Was this, or any thing like it, what they looked at, and fixed their eys upon, when they took it upon them, not to *purge out the old Leaven,* but to lay aſide *the unleavened Bread of Sincerity and Truth?*

The *ſcandalous Corinthian,* was not treated with as much ſeverity as his Hiſtory relates, and his Caſe required, for a lower end, or leſs purpoſe than the prevention of his own and other People's Damnation; as apt to have been corrupted by his bad Example, as a great lump of Dough is to receiv the Taſte and Tincture of *old Sowr Leaven.*

But how could theſe Men, without a greater than ordinary degree of Hypocriſy, pretend to act for the like end?

What reſpect to *Old Leaven* could they have, where *nothing leavened* was to be found? Not as much as *a moral of Offence;* much leſs any *mortal Sin,* wilfully continued in againſt the Voice of the Church. If they had not been extreamly ſowr'd with the *Leaven of Malice and Wickedneſs,* (Pride, Preſumption, Hypocriſy, and all that is contrary to the *unleavened Bread of Sincerity and Truth*;) they could not have acted as they did. Which was not, we ſee, for ſuch an end as the Apoſtle had in his ey, when he ordered his *Corinthians to purge out that old Leaven.* Much leſs was it do'n *to teach an Apoſtate* Hymenæus, *or* Alexander *not to blaſpheme,* (1 Tim. 1. *ult.*) leaſt of all (or as litl for that, as for any good reaſon) *to gain a Brother,* ſuppoſing, but not granting him to have offended.

For if that had been deſigned, another method muſt needs have been uſed, and other meaſures taken. Before a competent number of Witneſſes, his Fault had then been charged upon him, and his Treſpaſs ſet before him. After which, *the louder Voice of the Church* muſt have ſounded in his Ears to no purpoſe, before he could deſerv to be reputed as a Hea-

then,

then, &c. But nothing of all this, nor any thing like it being do'n. What appearance of any such *good Design* can be pretended to?

For what good purpose, that unquestionably *Spiritual Man*, who *warred not after the Flesh, tho' he walked in the Flesh* (2 Cor. 10, 3.) made choice and use of *such Weapons*, in carrying on his Warfare, as were *not carnal* (that is, weak, as all *Flesh* in comparison of *Spirit*, is) *but mighty thro' God*, he hath tolde us (in the same Chapter, 4th, 5th v.) where he shews, That it was to *pull down strong Holds, cast down Imaginations, and every high Thing that exalteth it self against the Knowledge* of God? What are those *strong Holds* but obstinate Sinners, as hard to be reformed as a strong Fort or Castle is to be taken and laid as low as the Ground it stands, or stood upon?

And *what Imaginations* (or *Reasonings*, Marg.) speaks he of, but those carnal, corrupt Reasonings of self-conceited Seducers (who boasted of *Knowledge falsely so called*) against the tru *Knowledge of God*, declared unto Mankind by Christ Jesus Our Lord? These are *those high things* which exalted themselves against that only tru Knowledge, which maketh wise to Salvation, according to the sense of *those Imaginations* that he himself gives. To subdue these Enemies of the Christian Faith, Church and Religon, *he warred not after the Flesh, i. e.* made not use of such *carnal Weapons* as belong to common Warfare, (which is known to be carried on by Human Strength and Force, Power, Policy, Stratagems, Fallacies, and all that the Scripture calls *an Arm of Flesh*) but had recourse to *Divine Power* and Might (that *Divine Censure* as *Tertullian* calls it; which deals with the *Conscience*, not with the *Purse*, and hath to do with the *Minde*, not with the *Body*; as if *Restraint, Imprisonment, Fines, Fees, and the loss of Liberty, or Mony*, were the way to convince and convert the Refractory. Not this but the other, I say, was what the Apostle betook himself to) when he met with *strong Holds* to be pulled down.

What like this could here be found? Where were *the strong Holds, Imaginations and high Things exalting themselves against the Knowledge of God, to be pulled down?*

This I am confident they will not presume to offer at, who know so well how great an Enemy to these and all other Enemies of tru Religion this *pretended Transgressor* of they cannot tell what Law, is.

This being so, som farther search must be made to finde out the end for which it was do'n.

And when all that coms to minde hath been tolde, I can think of nothing but this (which tho' once already observed, must here again, on this new occasion, be noted;) That the Archdeacon being destitute of Arguments wherewith to support *his poor, weak Cause*, and as much to seek as ever *distressed Disputant* was, of Answers to solv Objections brought against him: his Abettors (to help him at a dead lift, in prospect of being well paid for their pains-taking) resolved *to borrow a grand a point of Law*,

as

as Extraordinary Confidence could help them to make bolde with, to do him ſervice, and *keep his heart from ſinking into his heels.*

Which was, by giving his Adverſary as cowardly as undeſerved *a Blow* behinde his back; in hope of felling him ſo to the ground, that there he ſhould *ly and cry and beg for mercy* in as *pitiful and whining a tone* as ever the Archdeacon uſed in making complaint of wrong never do'n him; or on other occaſions which called upon him to Exerciſe *his faculty of hypocriſy.*

It is ſtrange that their *wit* ſhould be no greater, whoſe *honeſty* was ſo ſmal (ſo imperceptible and inviſible) in committing ſo defenceleſs an Abuſe.

For how could they hope by this means, to mend the Matter, and not make it worſe, by putting the ſmarter *Rod* and ſharper *Sword* into the hand of the Archdeacon's Adverſary, not to do *hurt* but *right* with?

Had it been but *blinde Zeal* and not *bare-fac'd preſumption* which put them upon it, (for I cannot believ their knowledge in things of this nature, ſmal enough to let them ſay *they did it ignorantly*;) what but pity (with better information) would be their due? but what compaſſion can they look for, or hope to finde, *who offend of malicious wickedneſs?* (Pſal. 59. 5.)

The moſt ſpecial, *preciſe end* (abſtracted from all other reaſons and conſiderations) which moved them to it, was to help the Archdeacon in point of *profit*, as well as of *credit*. For his Arguments being ſadly defective for either of thoſe purpoſes; their only Shift was, not only to fence but thruſt, ſlaſh and cut with what *Hoſtienſis* ſimply calls (if he meant to giv it a right name) *Mucro Epiſcopalis*, The Biſhop's Sword. (So he *ſimply calls* Excommunication, I ſay, which is not *barely* the Biſhop's but Churche's Weapon.)

This, right or wrong, they reſolved to draw; (ſuppoſing it left in their hands and committed to their keeping, when it was but *a wooden dagger* which they weakly miſtook for it.) With this they ſwagger'd (like *Timmy* in the ſong) ſnapt, ratl'd and kept ſuch a Stir, as if they purpoſed to have it believed that no body was able to ſtand before it. In ſhort, made a ſhew of cutting off every one that ſtood in their way; friend or foe, no matter who. *Cadant Amici dum intercidant Inimici.*

And why ſo my Maſters! What means all this rage and fury? Or what need of it was there? Were your Churches robbed? Was *your great Diana blaſphemed?* Your Eccleſiaſtical *Hierarchy* ſpoken againſt, or in danger of being caſt down? (*John Damaſcen* was no leſs for *Image-worſhip* and *Tranſubſtantiation*, that for that. Which makes all that he hath written about it, the leſs regardable.) Were things com or coming to ſo ſad a paſs, that your anger was little if any thing leſs fierce than that of *Simeon and Levi*, (thoſe *brethren in iniquity, In whoſe habitations were Inſtruments of Cruelty*;). when each *of them took his ſword and came upon the City boldely*, (Gen. 34. 25.) without fear or wit; neither fore-ſeeing how diſmal the con-

consequence of their rage might have been, nor dreading any danger that was like to follow it? Was this the Cauſ? No. But a poor Archdeacon † not being in danger of Loſing 7s—6d *per annum* * (which was never denyed to be paid, but only withheld until his doing what by Law he was obliged to do for it;) but knowing that he was but laught at for ſtriving to get it by argument, if he could not recover it by force and might *without right*: went *with greater haſte than good ſpeed* to his *Conſiſtory-Confederates* and Auxiliaries for what he thought had been (not St *Peter's*, which *Roma ruit* hath made unſerviceable, but) *Goliath's Sword*, to ſubdue and Conquer a poor, *rural Rector* for preſuming to diſpute about the Dangerous Queſtion of *Meum & Tuum*, with a double dignified D. D. who was never (that I'm ſure of,) a *Graduate* in any Univerſity, before his coming into the Country to turn Diſputant about *Church-Goverment*; which he never underſtood to his dying day, but as long as he lived had more need to be taught than skil to teach it: having never been well inſtructed *in the firſt principles of the Oracles of God*, (Heb. 5. 12.) nor hardly capable (by reaſon of predominant ſelf-conceit) of underſtanding and learning them.

† Whoſe merits and preferments accorded like *Harp and Harrow*. A brace of worthier men than himſelf would have thought themſelvs wel provided for, in having but half as much as by feigned humility and hypocriſy he crept into.

* That, and no more, being (upon conditions to be obſerved by him, if he purpoſed to have it) his du; as was fairly ſhewed him out of *Lindwood*; tho' his Court-holders demanded and received 2s — 1d more, Year after Year, for a long while, before the Buſineſs came to be Examin'd; Beſides which they were clamorous tho' never ſucceſsful in asking another ſmal ſum of 14d to be Yearly added to the former.

If his *Morals*, in ſom things (for who is *Turpiſſimus*, ſtark naught, or good for nothing at all?) were better than his *Intellectuals*; in other things (to my knowledge) he was bad enough and too loathſom by ods, to be let alone; if lying, ſlandering, complying with ungodly people *to oppreſs the Innocent*, and neglecting to puniſh the Guilty, while he boaſted of having power to correct them, are Faults for which he deſerved to be reproved. Who had not a word of Reply to the Charge brought againſt him; nor ever attempted, as long as he lived, by denyal, or otherwiſe to clear himſelf of it.

Here then is the ſum and ground of the whole Matter.

A pretended *Ill Man* (who would not for a World be troubled with ſuch *Illneſs* as his Adverſaries were and are ſadly ſick of,) refuſed to pay A *Spiritual Extortioner* what was proved unanſwerably not to be du to him. For this, the pretended *Stewards and Diſpenſers* of Church-Cenſures thought him worthy to be no better accounted of than *A Dog, Reprobate, and Out-*

*caſt*;

*cast*; in comparison of which, to be esteemed as an *Heathen man, or Publican only*, is as nothing.

Hear and consider this *all ye that fear God and keep his Commandments!* and observ with me for what Causes, Ends and Purposes, the *sharp Censure* and Sentence of Excommunication was wont to be imposed and executed while the Apostles lived, and afterward, as long as *pure, primitive Church-discipline* remained among Christian people. (Which is not, I hope, so lost but that it may be *found again*; nor so dead and buried in oblivion but that it may *rise again*; as all that are Christians in earnest desire it should.) And here, besides what we finde in the *New Testament* about it, I might giv account of more than 20 *Crimes* ordered to be thus punished by the Canons of several Councils anciently held; by which it appears that the Censure was never intended to be exercised about or executed upon any but such Lawless Sinners as this *abused Sufferer* never belonged to the number of; as he hopes, by the grace of God, that he never shall. But there are things so well known to all that are fit to talk such Matters, as may save me that labor. For what intelligent Reader cannot tell that it was not for *feigned* Wrongs, *pretended* Debts, *trifling* Trespasses; or in doubtful and disputable Cases; but for *clear* and unquestionable sins, (of *so large a sort and size*, bulk and magnitude, as could not be called *sins of infirmity*, or faults of daily incursion, according to *Tertullian*'s Phrase †) that this *Divine Censure* was made bolde with in those better days?

† Delicta cotidianæ incursionis. *lib.* de Pudicit. *p.* 503. 4to.

For if *so large a Dose* of Ecclesiastical Discipline must be tasted and taken on every small occasion, (especially on none at all,) who shall prescribe or giv it, while *there is not a just Man upon earth who doth good and sinneth not?* (in som respect or other.) Eccles. 7. 20. And what is it better like than *bleeding, purging, scarifying* and *cupping, if a finger or toe do but ake, or an elbow itch*?

No *such Doings* were ever known or heard of, till *Popery began to domineer*. And what *but fooling with Edg'd-Tools* (or worse) is it, to draw and strike with a sharp *two-edged Sword*, when it is not for better ends and purposes than to *make a Trade and gain* of it?

We have had *too much of that fooling* already. If it is not high time to leav it off, *when will it once be*?

Considering therefor what pitiful, *trifling Causes* these mercenary men take and keep in hand, as long as any thing can be gotten by canvasing and tossing them to and fro; and how *frivolous reasons* they grant Excommunications for: there is just as much Caus to fear their Curses, as *Luther* had to be afraid of the Pope's: whose Bulls, Citations, Summons and Processes he made no more account of *than of so many Calvs*. The like did *Savonarola* before him, (a zealous and pious Italian, who mightily edified and reformed the People of *Florence*) having shewed and convinced his Auditors how *Null, vain*, and *void his Un-holiness's* Sentence against him, was

not

not being grounded on the Word of God, but contrary to it: Which occasioned *the Learned Prince of Mirandula's* writing two Books of *unjust Excommunication*; in which he shewed the same thing: and who knows how many more have do'n the like? As litl account an *intelligent Sufferer* (unless he dissembles) will now make of *a pretended Apostolical Rod*, which is really but *a Reed shaken with the Wind*. Not a Spiritual but *carnal Weapon*: but a mercenary, pecuniary Matter, when all is do'n.

And as long as the *Trade* goes on, *Popery* will never be *as great a Rarity* in *England*, as every good Christian wisheth it were.

But wherefore talk I of *Popery*, when the thing spoken of, is in more respects than one, far worse? Not only,

1. Because the Popish Laity presumes not to Excommunicate the Clergy, as our Lay-men are bolde to do; tho' to colour the business a litl, they go not to work without a *Spiritual Tool*, as hath been before observed: But also,

2. In decreeing and sending forth *Excommunications for less* than trifling Trespasses and trivial Causes. For if Popish Practitioners are culpable in doing it for final Offences; Our *mightier Men at Arms* (Church-Weapons, I mean, as they mistake them to be;) are much more to be blamed for proceeding so sharply and severely, where no wrong at all hath been do'n. For litl Sums of Mony not paid according to promise, among those that carry on the *Ecclesiastical Trade*, in Popery, a Man may get his Debtor to be Excommunicated: Which is better however than with us, where the same thing is do'n for Mony *never due*, as in the *Arch-Deacon's* Case hath been made to appear.

3. For Sins or Offences not *actually* committed, but which possibly and probably, one or other may hereafter becom guilty of; Popish Traders and Dealers in this *vendible Church-Ware*, take it upon them to sell and send abroad *the Commodity*: For Example; One that hath planted yong Trees for Use or Ornament, may for Mony (*without which there is nothing here or there to be do'n*) procure an Excommunication against all that *shall* hurt them: (unless it happens to be a *Brute*, an *Infidel*, a *Devil*, or a *Pope*, that doth it. For none but *Men*, *Christians*, *Mortals* and *Inferiors*, are subject, as they holde it, to such a Censure. Wherefor Brutes not being *Men*; nor Infidels *Christians*; the Devil being no *Mortal*, and the Pope having no *Superior*, (as before the Councils of *Basil* and *Constance*, at least, was generally held, and hath since been as stoutly maintained and defended by his *Janizaries*, the Jesuits, as it can be;) the Sentence of Excommunication cannot reach one or other of all these: *But let all other People beware*;) for however innocent, at present, they are; the *bare possibility* of being guilty hereafter, brings them within the Verge and Lash of this *Popish Rod*.

*Vid. Navarr. Man. Confess. cap. 11. n. 23. & ipsum citat. lib. 5. Consil. Cons. 52. n. 8.*

Among us there is *harder Dealing*. An Arch-Deacon (as great an *Anti-pope* as he affected to be thought) could here procure an Excommunication againſt one who *never* injur'd him, nor *could* do him wrong in withholding what was not his due, as before-ſaid and ſhewed.

4. That which is worſe than all this, is, That in Popery, the *current Doctrin of their School-Men* teacheth (whatever their Court-holders and *Conſiſtory-Men practice*, in taking it upon them to grant Excommunications for Trifles) That none can be ſubject to ſo ſevere a Cenſure, but for *mortal or deadly Sin* only. For ſmaller Cauſes and leſs Offences (which paſs among them, by the name of *Venial Sins*) they allow it not.

But what appearance of *Death in the Pot* was there here? No ſigne of any *mortal Sin* could be found, nor indeed was as much as pretended. Much leſs came either of the *ſeven deadly Sins* (commonly ſo called) under conſideration, or any of the *ten Cauſes* (named in the Statute of the 5th of *Eliz.* 23.) upon which a juſt and lawful Excommunication might be grounded.

Nothing at all which deſervs the name of a Sin was in it, unleſs it is *morally* (tho' not *mortally*) evil and ſinful to withſtand *an Extortioner and Oppreſſor*, that in part was, and farther would have been, if he had not met with Oppoſition.

Which renders it no leſs ridiculous, than idle to talk of *Contumacy* (as ſom are wont; who either underſtand not, or minde not what they ſay) in the caſe under conſideration.

For what *Contumacy* can there be, where no Sin is found, with which it is joyned, and to which it adhereth? Can an *Accident* ſubſiſt without a Subject? Whiteneſs be found, but in Snow, Bread, Chalk, or ſomthing elſe called white.

Nor can every Sin indeed denominate the Sinner whoſe Fault it is, *contumacious*: Being a Sin of Ignorance, he muſt be tolde of it, made to know the evil of it, and convinced how contrary to tru Religion and Godlineſs it is, before his continuance in it can be condemned for a piec of *Contumacy*. He muſt certainly be guilty of ſuch obſtinate Evil-doing, as in the Book of *Proverbs* eſpecially, (among other Parts of Holy Scripture) bears the Name of *Frowardneſs*, who deſervs to be called Contumacious.

In *Contumacy* eſpecially, the *Sin againſt the Holy Ghoſt*, hath been judged by very Learned Men, to conſiſt: That is, in a perverſe, pertinacious, or ſtubborn denial of Divine Truths and Operations, to be the Works and Revelations of the *Holy Ghoſt*, whatever forcible and convincing Arguments have been uſed to make the Gain-ſayer better minded. So the Scribes and Phariſees ſinned, who denied our Saviour's Doctrin *to have been from Heaven*; and aſcribed his Miracles (which were wrought by the Finger of God, and proceeded from *the Power of the Holy Ghoſt*) to the Prince of Devils. And is this a term fit to be uſed, where *no fault at all*



can

*can be found? O Stupor! Hypocrisis! Insania! Duritia! Stultitia! Usque-quo delirare non cessabis?*

*Understand ye brutish among the People! And ye Fools, When will ye be wise?* Is no Sin at all, *a Sin unto Death?* To holde nothing *in Doctrin* that is worthy of Correction; nor have any thing in Manners that needeth or lacketh Reformation; is this (ἀδύνατον ἀφεῖναι;) to be incorrigible; in which *Contumacy* consisteth? *Væ tibi flumen perversiloquentiæ! Quæ nomen amarissimum rei non amaræ irrogas, quamdiu non siccaberis?*

The *Case* indeed is so plain, and the *Abuse* committed, so palpable, that much of what hath been said about it, might have been omitted, and probably had been, but that *a sorry Quidam*, and a *silly Quædam*, have here or there, now and then been heard to speak of it to the disparagement of this falsely-called *Ill-man*: Who may now learn to talk more wisely and warily of so serious and weighty a Subject, if they are not themselvs incorrigible and indocible.

To return to my *Ecclesiastical Neighbors and Friends* (whom I know not wel, whether I ought to call *Carnal or Spiritual-Court-men*; the Weapons of their Warfare, when they get the Victory, not being *Spiritual*, but *Carnal*. But however that is, to them I have yet a Question or two more to put, before we part.

If the Sentence which hath cost all these Words (which are weightier than Wind, *tho' not enough to fill a Sack*) was wel given and rightly grounded, wherefore was it that they did not prosecute it? What hindred their going on to a *Significavit*, &c. and who stopt them from having recourse to *Westminster-Hall* for another sort of Weapons than their *Consistory Armory* can help them to, to worst their Adversary and defend their *poor Cause* with?

Were they willing to spare him, loath to put him to farther cost, or trouble? The *foul Fiend*, he believs, who spared not *poor Job* a minute, after once it was said, *Behold! He is in thine Hand*; but went forth with all possible haste to torment him, as much and as quickly as he could, would as soon have restrained his rage, from taking holde of that undoubtedly good Man, as these *highly-displeased*, but never *justly-offended* Enemies, would have let alone this no more *Ill-man* than the very best of them all, had it been in their Power to go farther, and do more against him than they did.

Had they hope to see him com with Cap in *one Hand*, and Mony in *the other*, begging for Peace?

They had greater reason to fear his Coming armed *Cap-a-pe*, to assault them afresh, remembring how littl while before he had charged them with greater courage and resolution (notwithstanding his disadvantage of having *no Second*, nor any body to stand by him) than the stoutest of them all could repel.

Did they fear left their going to *Weſtminſter* for Aid to ſtrengthen their *Conſiſtory Decree*, by a *Writ* from thence gotten to Apprehend and Impriſon him, would make the Work look like *Ploughing with an Ox and an Aſs?* (contrary to *Deut.* 22. 10.) For their own dull, *undiſciplin'd Aſs*, (which they call by the name of *Diſcipline* however, *ſicut mons a non movendo*, &c.) being able to do litl of it ſelf, (nothing at all in ſom buſineſſes which they put *the poor thing* to labor about, but to make them worſe, and not better) the Work would go ſlowly on, and the Plough be forced to ſtand ſtill many times, without procuring *an Ox*, which is ſtronger to labor, to ſet it forward. Thence they finde it needful to yoke their pretended *Spiritual Power*, with that which is *purely Temporal* and Secular. Why was it here omitted? Did they fear as before-ſaid, or begin to ſuſpect it would look as odly and ill-favordly, as without it they went to work but aukwardly and untowardly? Had this been the Cauſe of their neglecting it, they would ſtill, at all other times, let it alone.

The tru reaſon therefore is, That there was not *an Ox* to be had *for Love or Mony*, in all *Weſtminſter*, nor by any means whatſoever (by begging, buying or borrowing) to be gotten. So the Work, of neceſſity muſt ceaſe, and the *Plough ſtand ſtill*. In ſhort and *plain Engliſh*, A Cauſeleſs, Groundleſs and Defenceleſs Excommunication being granted, there was no *Writ* to be had, or *Capias* to be gotten: So *he thanks them for nothing*, that they went no farther: they did not, becauſ they could not. For want of power to go on, they ſtood ſtill, being at a greater loſs than thoſe old Hypocrites of the *Jewiſh Conſiſtory* (the Scribes, Phariſees, &c.) who, as deſtitute of Legal Power to take away any Man's Life as they were; could yet deliver up *the greateſt Innocent*, and moſt falſely pretended Criminal that ever ſuffered, to *Pilate*, to be crucified: Whoſe Death they ſo greatly deſired, that they fought it with as doleful an Imprecation as ever was utter'd —— For which they paid dearer, not long after than ever any People did for the like Offence, tho the Debt is not yet acquitted.

But here was *no Pilate* to be found, to whom recourſe might be had. The Statute of *Queen Eliz.* (5. 23.) was a *Block in their way*, which they could not remove or leap over, without the danger of paying dearer for attempting it, than they knew which way to avoid. So their *wiſeſt way* was to ſit down and be quier. So they did, and *as quiet as Lambs* they were from the yeer —92, until— 98; when a welcome opportunity being offered, (for I make no queſtion of their being more than a litl glad of it;) they reſolved, according to a Proverb, in theſe Weſtern Parts uſed, *to make a Peſty* of what they knew would not ſerv *to make a Py*: Tho' they could not get a *Writ* from *Weſtminſter*, to commit a *pretended* Delinquent to Priſon, for oppoſing and expoſing Ungodlineſs and Wrong to the ſhame of the World, that the mouths of Evil-doers might be ſtopped, and their hands reſtrained from doing more hurt: They could write to *London* however, to put a ſtop to his intention of taking *Inſtitution*,

to

to a place which no Man else had as legal and unquestionable a Title to as himself.

To this purpose they sent up the *Information* before-mention'd, which gave account of, "His having been publickly declared Excommunicate "on the 20th of *December* 1692, by Sentence, in the Consistory Court "at ——— Of which having said enough to shew how vain, void and null it was, to speak no worse of what deserves *more than ten times harder Words*;) what wonder is it, that, as it follows in the said *Information*, "He never applied himself to the Bishop, or his Vicar-General, for Ab-"solution, which he might have had for asking, &c.

For why should he seek *to be loosed*, who knew that he *was not bound*? To have a thing for the asking, *is as cheap* as a needy Receiver can wish to have it com.

But who besides *shameless Beggers* (who make a Trade of asking, many times, what they need not) will make Request for what they know they can do wel enough without? Especially among *these new Masters of Request*, who make it their business, too often, to bring People into trouble, *in hope of being paid for helping them out*. Just as the Devil (by Divine Permission) casteth miserable Creatures into Pains and Diseases, that afterward *by undoing the Knot* which none but himself tied, he may serv his purpose of persuading silly Souls to com to him for help.

Which soever of the two bad is worst (to have recourse to the Devil for relief, in the one case, or in the other like one bewitch'd or bereft of common sense, to make Application to *pretended Binders and Loosers*, for Absolution;) this *Ill-man* (as these Hypocrites who know the contrary, have do'n all they could to represent him) resolvs, by the Grace of God to be unconcerned in both.

And how idle a thing it is to talk of *Contumacy* in this pitiful, poor, starving case, (as remote from all iniquity, or appearance of Evil, but what was found *on the Arch-Deacon's side*, as East and West are distant from each other;) hath been shewed sufficiently, if not abundantly.

Nor could any contempt of the Bishop's Authority, be ascribed to one who was not to learn, *That no Bishop hath, or ever had Authority to pass or approve such a Sentence*. For *the Men of Rome* themselves holde nothing (in this matter) as bad as these *Consistory-Confidents* presumed to act: but with one accord declare and teach truly, That Excommunication is null and void, *tho the Pope himself*, or a *general Council* should decree it without sufficient Cause: Which cannot be less than *mortal* or *damnable Sin*, contumaciously continued in, with contempt of the Churches Admonition to forsake it, as they farther confess and holde. About which, that the Relation of honest *Peter Walsh* (a Man as much concern'd to know the truth of the matter, as he whom I write of) might not altogether be trusted to, *Aquinas*, *Navarrus*, and *Covarruvias*, with *Gregorius de Valentia*, having been consulted, and *Bellarmin* too not neglected: it appears, That they say no less than that persecuted *Friend and Lover of Truth* ascribes

to

to them all, in his Letter to a late Bishop of *Lincoln*, pag. 245. (or in one bound up with it, if another it was, and not the same that I have named.)

What appearance of *such a Sin* was there here? None at all, not as much as makes a *Meuse* or *Mire* like a Mountain in Magnitude.

All this notwithstanding, the Bishop who knew nothing of the business, til of late; not until *several yeers expired* after it had been transacted, (as at last was perceived by som short Discourse with his Lordship about it;) not only *approved* what they had do'n, but concurred with them in giving the *Information* above-related, to keep a *pretended* Excommunicate out of a Place but of 10 *l. per Annum*, in the King's Books, when All is tolde; and keep in *a Non-Resident Vicar*, and *illiterate Under-graduate*, (of whom I cannot say certainly, that ever he saw an *University*; much less am I sure of his having been a Member of any College or Hall belonging to either of our two famous Academies or any other;) tho' disabled by the 41st. of our Ecclesiastical Canons, to be a *Pluralist*. Which for several yeers he hath nevertheless been, and stil continues to be, as *materially* and *effectually*, to all intents and purposes, against the meaning of that Canon, as any *Formality* whatsoever can denominate him so.

What shall I now say?

Is this to be *an Elder that rules wel*, and is therefore *worthy of double Honor*? 1 Tim. 5. 17. Is it *to do the Work of an Evangelist*? (2 Tim. 4. 5.) and not rather to be no better than an *Avengilist*, or vain Talker; (according to the sense of an *abusive Word*, which the Jews long since invented to imitate the sound of the Greek term *Euangelion*; but of a contrary signification: *Avengelaion*, as the scornful *Miscreants* call our Holy Gospel-History, being *a Volume of Vanity*; but the other Divine Term, which is the tru name, carrieth *good News*, or *glad Tidings*, in the wel-known sense which it beareth.) And if this is to execute *the Office of a Bishop*, What is it to do *the business of a Tyrant*? (in an *Arbitrary manner*, after all the talk we have had and heard, to keep *Arbitrary Power* out of *England*, where it hath not yet been attempted to be set up, without ill success, nor is ever like to be.) *The business of such a one*, I say, whose *Wil* is the Rule of what he saith, and doth, but no good Law the *Rule* of his Wil.

† *Vid. Seb. Munst. ad Matth. cap. 1. Hebr.*

What doth it signify to be *one of those grievous Creatures, which spareth not the Flock*, (Acts 20. 29.) if this is to feed it, and take care of it?

In plainer terms, I may ask, If such are *Shepherds*, who are *Wolves*? And if this is to be an *Overseer*, according to the sense of the Greek Word ἐπίσκοπος which in English we call a Bishop; What is it to be ἐπίσκοπος an *Over-looker*? As another term in the same Language, of a neer sound, but remote sense, or rather contrary signification, is known to import.

What,

What, if this is *to Rule wel*, doth *Miſ-Rule* mean? And if it is *Diſcipline*, What is worthy to be called *Deſtruction*?

*Thoſe that Sin rebuke before all, that others alſo may fear*, (to offend in like manner, or in any other way or manner whatſoever, 1 *Tim.* 5 20. That Speech of the Apoſtle) is a *Rule* better known than kept. But to whom was it ever permitted (much leſs given in charge) to be *clamorous* and *obſtreperous* in finding fault where none is? How much more intolerable it is to condemn the Innocent, while the Guilty are let alone, cannot quickly be tolde, or in few words expreſſed?

Is not this *to juſtify the wicked* (be it for, or without a Reward) *and to take away the righteouſneſs of the Righteous from him*? Which is one of thoſe *crying Sins* and *woful Crimes*, that helped to lay the Lord's Vineyard waſte, *Eſa.* 5. 23.

And if *that Partiality*, which *Timothy* was warned ſo ſolemnly and ſeriouſly to beware of (1 *Tim.* 5. 21.) is not hereby committed; what in all the World wil or can make us guilty of ſuch a Fault?

*No ſuch Doings* were known or heard of, among Chriſtian People, while the Church of Chriſt continued a pure Virgin. Which, according to *Hegeſippus* in *Euſebius*, was not long; As the Scripture it ſelf alſo teſtifieth.

For ſom, while St. *Paul* lived, Preached *Another Goſpel*; (ſo called, tho' not truly ſo, *Gal.* 1. 6, 7.) and taught *other Doctrin* (than he or any other Apoſtle was ever heard to ſpeak a word of) 1 *Tim.* 1. 3. And before St. *John* the Apoſtle and Evangeliſt died, there aroſe a *Diotrephes*, who preſumed to caſt out of the Church, ſuch as the Apoſtle himſelf not only *held Communion* with, but highly commended for doing praiſe-worthy Deeds, *both to the Brethren and Strangers*, in time of need, *Epiſt.* 3. 5. 10th. And this too, for the beſt end they could have in their Ey, *i. e. to help further*, and promote, ſetl and eſtabliſh *the Truth*, in oppoſition to Jewiſh and Heatheniſh Errors. But *Diotrephes*, who *loved preeminence more than Truth*, to ſerv his ambitious purpoſe of exalting his own *Wil* above an Apoſtle's *Word*, took it upon him to caſt out as worthy Church-Members as any of the Communion to which they belonged: not ſparing *to prate and talk malicioſly* againſt an Apoſtle himſelf, to whom he thought it a diſparagement to be held inferior.

This ambitious *High-flyer*, and aſpiring *Self-ſeeker*, who ſo proudly contemned *Apoſtolical Authority*; had he been as wel-affected to better People than himſelf, as *in duty* bound, and *in decency* it became him to be: would have loſt many Followers that have trod in his Steps, (as if the Apoſtle had not ſpoken to them, when he ſaid to *Gaius*, *Follow not that which is Evil, but that which is Good*, Ep. 3. 11.) both lately and heretofore.

The fewer ſuch, the better. But their number hath been ſo great, and ſo faſt hath increaſed, That divers Councils have made *Decrees*, to prevent, if poſſible, *all ſuch Doings*; or if that cannot be, to correct them.

This

This made *Hosius*, Bishop of *Corduba*, think it his duty to say, † That if a Bishop, being stirred up by quick and sharp anger (which ought to be far from him;) should Excommunicate a *Presbyter* or Deacon: care must be taken that neither the one or the other be condemned, or deprived of Communion *without just Cause*. *

† As we have it recorded in a Council of 217 Bishops, met at *Carthage*, while *Theodosius parvus* was Emperor at *Constantinople*, and *Honorius* at *Rome*.

* Ἵνα μὴ ἀναιτίως κατακριθῇ, ἢ ἀπολέσῃ κοινωνίαν. Balsam. Synod. Carthag. *pag.* 595.

For which reason the *Out-cast* was ordered to have the liberty of making application *to the next Bishops*, ‡ That his Cause might be heard and handled more diligently than *a furious Prelate* could be supposed to hear or handle it. For Audience, as it followeth, *ought not to be denyed* to him that appealeth, or desireth it: And the Bishop who hath cast him out, right or wrong, must patiently abide *the Examination* of the Matter, that his Sentence may be Confirmed, or Corrected.

‡ "Ὅτε ἀκουσθῆναι τὴν αἰτίαν αὐτὸν, καὶ ἐπιμελέστερον ἐξετασθῆναι. Balsam. ibid.

The same care is taken, and Course prescribed to be followed by the *Sardican Council*, ‖ (held under *Constantius*, and *Constans*, Sons of *Constantine* the Great; and consisting of 340 Bishops:) only this with difference, that Appeal is there ordered to be made to the *Metropolitan* of the Province to which the contending Bishop and Presbyter belong; or in his absence to the *Primate* of the next *Metropolis*.

‖ Can. 14. apud eund. *pag.* 870.

*Object.* By the Canon now spoken of, it is order'd, *That the Separate, or Ejected Sufferer* (be it worthily, or undeservedly,) *shall not presume to do any thing belonging to his Office until his Cause hath been heard* and *determin'd*. But he whom I write of never desisted from Executing all *proper offices* belonging to his Ministerial Function, at any time, first or last: tho' his duty was, not to have been *his own Judge*; † nor ought the Process against him to have been contemned before Examination. For doing which, he is justly subject to condemnation.

† Μὴ ἀντεκδίκησιν γίνεσθαι, καὶ καταφρονεῖν τὰ ἀφορισμὰ πρὸ ἐξετάσεως. εἰ δὲ τοῦτο ποιήσει καταδίκη καθυποβάλλεται. Balsam. ad Can. 32. Conc. Carthag. *pag.* 641.

So *Balsamon* tells us (*loc. marg. cit.*) som argued from the places pointed at, of both these Councils.

*Answ.* To which I reply, that no such thing can be concluded from either of the two; the one, which is less expres, being Expounded by the other, which is fuller and clearer *i. e.* the *Sardican* by the other of

*Car-*

*Carthage.* Both which intended the ſame thing, tho' they ſpake not alike plainly.

What is it then which the one ſaith, whereby the other may be interpreted *more fairly* than ſom would take it to mean?

*See,* ſaith my Author (relating the opinion of ſuch Interpreters as expound the ſenſe of both Canons moſt favorably and mildely;) *That Separation or Segregation* (from the Company and Communion of the Faithful,) *muſt then be ſubmitted to, when ſinful ſloth or negligence, in going contrary to the Canons,* or omitting to do a duty required by them, *is the ground of impoſing it.* † Otherwiſe it may *ſafely be contemned,* according to what he had ſaid before, in the beginning of his relation. Where he tels us (in delivering the ſenſe of theſe *milde and favorable Interpreters* of the Canons now ſpoken of,) That if a Biſhop Excommunicates a Layman or Clergyman for any other Cauſ; (i. e. *for not parting with his proper right,* or not complying with his Prelate's *unjuſt* and *raſh* will;) his Sentence *may be deſpiſed without danger.* And not only ſo, but moreover that the Biſhop himſelf is *in danger of being puniſhed for his raſhneſs.* *

For if a Biſhop (as the reaſon is preſently given,) ſhall have power to ſeparate *whom he will* from the Churches Communion; and they that are ſeparated *muſt needs* ſubmit to his Sentence: *Prelates will ſoon becom Tyrants,* ‖ and domineer as they liſt, while no body can withſtand them for fear of a *Thunder-clap.* By which means (as he goes on,) *Godlineſs it ſelf may be trodden under foot,* or inſulted over, *and the Canons of the Church becom the Cauſes of much miſchief.* ὅπερ ἄτοπον. Which is *too abſurd* to be allowed.

Thus ſaith he (in ſenſe and effect,) they diſpute *pro* and *con* about the *meaning* of the Canon: *But I my ſelf* (as it follows,) *know not which of the two opinions* † *ought to be followed.*

Why ſo, poor *Theodore!* (for you were not Patriarch of *Theopolis,* or great *Antioch,* and all the Eaſt, when this Work was compoſed; but a *bare* (if not *threed-bare*) Deacon when you wrote it; as the *Title* of your Book tells us.)

His reaſon (as we have it ſet down by himſelf, in his next words,) is this: The reverence that he had for ſom who held that an unjuſt Sentence muſt be ſubmitted to, before it tryed whether it is was well or ill given,

† Ὅσα γάρ μοι καὶ τὰ παρόντα κανόνα λέγουσι, τίτε ὀφείλειν τὴν ἀφορισμὸν φυλάττεδαι, ὅτε διὰ ῥᾳθυμίαν ἐτεύχθη, ἢγουν διὰ ἁμάρτημα ἐπαγγωαμμὸν πάντως τοῖς κανόσι. Id, ibid. pag. 642.

* Εἰ γὰρ διά τι ἕτερον αὐτὸν ἀμείψας ἔτως ἀφορίσει ἐπίσκοπος λαϊκὸν ἢ κληρικὸν —— κινδύνῳ καταφρονήσει (λαϊκὸς ἢ κληρικὸς) τῆ ἀφορισμῆ, καὶ μᾶλλον ὁ ἀφορίσας κολασθήσεται. ibid. pag. 641.

‖ Καταπολμήσουσι τυραννίδος οἱ ἐπίσκοποι. ibid.

† Αὐτοὶ μὲν ταῦτα. ἐγὼ γὰρ οὐκ οἶδα τίνι ἐκ τούτων ἀκολουθήσω. ibid.

*drew him forward* to holde as they held: But the fear of allowing any thing contrary to *Canonical* Conſtitutions, *brought him back* to the contrary Side.

So the difficulty ſeeming *too hard* for him to determin (or rather pretending it to be *harder than it was*, for fear of offending the *Greek Prelates*, who were like enough to have hindred his promotion, if he had not kept their favor,) he *Expreſſed* a deſire of learning, rather than *profeſſed* an ability of teaching what was fit to be do'n in ſuch a Caſe: being willing, as at laſt he concluded, to be *a Childe* and *a Learner* as long as he lived. †

† Ὡς θέλων διὰ βίου παῖς εἶναι καὶ μαθητής. ibid. pag. 642.

Which to me rather ſeems a piec of *feigned humility*, or deſigned evaſion, to avoid the danger of ſpeaking his minde *freely*, than a ſure ſigne of his having ſo lowly a mind as his words make ſhew of.

For who could better tell what was moſt agreeable to the *Canons*, and therefor fitteſt to be do'n, than he whom the Emperor (*Imanuel Commenus*) and the Patriarch (*Michael Anchialus*) of *Conſtantinople*, made choice of to review and Expound thoſe Canons; as alſo to diſcover how *Imperial* and *Eccleſiaſtical* Laws differed or agreed, by reviſing the *Nomo-Canon* compoſed by *Photius*?

So I take it to be *want of will*, to ſpeak the plain truth, more than *lack of skil* to know what it was, and where it lay, which made him talk of Learning from others what none was fitter or better able to teach than himſelf. And let what wil or can, be ſpoken in Juſtification of him, it was needful for him to have anſwered the *Arguments* produced, in defence of what he was loath to confeſs, before he proceeded to ſpeak doubtfully of a thing ſo plainly determined by the *Canon* it ſelf, † which forbiddeth one that is deprived of Communion for *ſinful ſloth or negligence*, to make light of it, &c.

† Φησὶ γὰρ ὅτι ὁ κανὼν τὴν ἀφοειδέσλα κλησικὸν διὰ ῥαθυμίαν ἤτοι ἀμέλημα, μὴ ἀντεκδίκησιν γίνεσθαι, καὶ καταφρονεῖν τῆς ἀφοεισμοῦ περὶ ἐξετάσεως. ibid. pag. 641.

From whence whatever other concluſion may be fetched, this wil as ſurely and fairly follow as any thing can, That he to whom *no ſuch Faults* as the Canon ſpeaks of, hath been imputed; and who cannot be charged with any thing criminal, or worthy to be puniſhed; (ſuch a one, let him be what he wil, *a Biſhop*, or other Clergy-man; for the Canon ſpeaketh of both) may *ſafely contemn* the Sentence of deprivation, as an *empty Crack* which none but Children in underſtanding wil be frighted with, or afraid of.

And that this may not only be juſtly but ſafely do'n the *Scholiaſt* himſelf, with all his warineſs, hath aſſured us, in uſing a term (the word ἀναβολὴν) implying no leſs.

Which if he had *boldely* ſpoken out, as became him, not delivering his own

own judgement (which most likely it was, *no Answer* being given to the *Arguments* above-named,) as other mens Sentiments and Opinions, who could have blamed him, while the 28*th* of those Canons which he calls *Apostolical*, (tho' no such *Antiquity* as is comparable to that of the *Apostles* doth or can plead for divers, at least, of them,) would have born him out?

For there we finde That if a Bishop, or other inferior Church-man, who hath been deposed *for manifest Crimes*, shal presume to medl with any part of the Ministerial Function, which he formerly exercised; he must then by all means be cut off from the Church. † From whence, he understands not what belongs to Conclusions, who cannot gather, That where *no fault at all* can be found, much less a manifest crime hath been met with, the like severity *ought* not to be used; or if it be, *deserves to be despised*.

† Παντάπασιν ἐκκοπτέσθω ὁ ἐκκλησίας. Can. xli.

So the Council of *Constantinople* (held under *Alexius Comnenus* the Emperor, and *Nicolas* the Patriarch of that *Metropolis*,) tolde the Monks who desired their resolution of several questions, in answer to their 7*th*, That *an unreasonable Bond is invalid*. * How then can it hold, and not be as easily broken as made? or as soon torn asunder as put together? There is no need of *Samson*'s strength for such a purpose.

* Ἀνάλογον ὁ ἄσυμος, ἀνισχυές.

But considering that the Author which I have not yet ended with, hath only Expounded ῥᾳθυμία sloth, or negligence, by ἁμάρτημα, a general term which *implicitly* signifies the sinfulness of it; but declareth not *Expressly* what sort of sinful sloth is spoken of: let me try (for a conclusion; or before I make an end,) to finde out the *special meaning* of the term which the *Canon* makes the ground of a Bishop's or any other Church-man's *Excommunication*; in saying, He ‡ that is cast out of Communion for *sloth*, or *negligence*; whether he be a Bishop, or any sort of Clerk whatsoever: if as long as he continues in that condition, before his Cause hath been heard, he presumes to Communicate; he hath *thereby* passed a Sentence of Condemnation upon himself.

‡ Ὁ διὰ ῥᾳθυμίαν αὐτῶ ἀπὸ κοινωνίας χωρισθεὶς, εἴτε ἐπίσκοπος, εἴτε ὁποσδήποτε κληρικός, ἐὰν &c. Can. 32. Concil. Carthag.

This, my thoughts tell me, may (sufficiently for the present purpose,) be learned by the 38*th* of those 85 Canons ascribed to the Apostles, † Which decrees, That a Bishop or Presbyter who *neglecteth to teach* the Clergy, or People under his charge, the Doctrin of Godliness, (or which is, in Scripture-phrase, *according to Godliness*, 1. Tim. 6. 3.)

† By *Balsamon*, and other Greeks; tho' *Baronius* (Tom. 12. ad Ann. Christ. 1191. §. 49.) denies them to be so many; rejecting such as *favour not* the Church of *Rome*. But this is none of that number.

† Ἐπίσκοπος ἢ πρεσβύτερος ἀμελῶν τῆς λήξεως, ἢ τοῦ λαοῦ, καὶ μὴ παιδεύων αὐτοὺς τὴν εὐσέβειαν, ἀφοριζέσθω. Can. vii.

* Ἐπιμένων δὲ τῇ ἀμελείᾳ καὶ ῥᾳθυμίᾳ, καθαιρείσθω. Ibid.

‖ Τὸ ἐπισκοπικὸν ἀξίωμα διδασκαλικόν ἐστι.

shall be deprived of Communion. † And if he continues as careleſs and ſlothful (in a buſineſs of ſuch moment; which calls for *fervency of Spirit in ſerving the Lord*, as loudly as any other duty doth, or can, *Rom.* 12. 11. being therefore as colde and careleſs) as formerly (as if he had never been tolde of his Fault, or put in minde of his Duty) he is farther order'd to be *depoſed*, * taken out of the Way, or put out of Office.

The *Dignity* of Epiſcopacy (ſaith *Balſamon*, ‖ upon this Canon) conſiſteth in teaching. Which the *Council of Trent* it ſelf confeſſeth to be, *Præcipuum munus Epiſcoporum*, the principal Work of a Biſhop, or chief part of his Office. To be exerciſed in it, is (according to *Bernard*) *to feed the Flock* (1 Pet. 5. 2.) *Do the Work of an Evangeliſt*, ſaith he to *Eugenius*, and then thou haſt executed the Office of a Paſtor. * Thence the *Council in Trullo*, † ordered the Governors of Churches, *every day* (as occaſion was offer'd and opportunity ſerved) but eſpecially on the *Lord's days*, to teach all the Clergy and People, whom they govern'd, the Knowledge of their Duty, as they found it exhibited and expreſſed in holy Scripture.

* Evangelizare, paſcere eſt. Fac opus Evangeliſtæ, & Paſtoris nomen implêſti. *Bern. de Conſid. ad Eug.*

† Can. 19. Ὅτι δεῖ τοὺς τῆς ἐκκλησιῶν προεστῶτας, ἐν πάσῃ μὲν ἡμέρᾳ, ἐξαιρέτως δὲ ταῖς κυριακαῖς &c.

* Οὐ χρὴ, οὐδὲ πρέπει, ἀλλ' οὐδὲ συμφέρει ἐπισκοπον —— ἐπιπλείονα χρόνον ἀπολείπειν ἑαυτοῦ ἐκκλησίας. Synod. Sard. Can. 11.

† Τρεῖς κυριακὰς ἡμέρας, τοῦτ' ἔστι, τρεῖς ἑβδομάδας ἐν τοῖς ἑαυτῶν (ἐπαλόπων) κτήμασιν αὐτοὺς διάγειν. Ibid. Can. 12.

In the next *Canon* of the ſame *Synod*, having ſuppoſed a Biſhop to have *a Country-Houſe* and Eſtate; they allow him *no longer time* of being and abiding there, about his Temporal Concerns, than *three Lord's days*, † or *three Weeks* [*in one year*, as of neceſſity it muſt be underſtood, tho' it is not ſo expreſſed, unleſs we think he had *two Harveſts* to be reaped, or *two Vintages* to be gather'd, in a ſhorter ſpace. For on ſuch Occaſions his being there, *for the time limited*, is ſpoken of.] But what, if by computation it appears, That a Biſhop hath been abſent from his *Cathedral-Church* (in a remote, private place; about his *Private Affairs* and Domeſtic Concerns) if not *nine* yeers of *ten*, (proportionably counting) *ten* or *eleven* Months of *twelve* or *thirteen*, in ſom yeers?

What

What agreement with *these*, or *other* Ecclesiastical Canons and Constitutions hath it? Or by what Argument can this long accustom'd, and *wilfully-affected absence* be justified?

Is there no such thing as ῥᾳθυμία ἤτοι ἁμάρτημα sinful, sloth, or culpable negligence *in all this*? Nothing worthy of crying *Peccavi*; or nothing *peccant* to be confessed? Nothing that deserveth *Animadversion*, or Canonical *Censure* and Correction?

*Haud equidem credo———Credat Judæus apella; Non ego——*

They are *easier of Belief* than is commendable, who think there is not. There were other things than *Pomp and State, Temporal Dignities and Titles of Honor*, belonging to Bishops in those days: and other Matters required of them *than som* are now mindful of, or concern'd about. The Honour of Episcopacy was then thought to consist in teaching the Knowledge of *Divine Truths*, that ought to be believed, and the exercise of *Christian Duties* that are not to be neglected. And so far were they from being thought *worthy of double Honor, who labored not in the Word and Doctrin*; that for this reason *only*, or *chiefly*, it was given them, according to 1 *Tim.* 5. 17.

If in this, of all other business, they were *slothful, and not fervent in Spirit, serving the Lord*; they were order'd, by the Canons before-prais'd, to be *deposed*, for not discharging their Duty.

Which none, but such as deserv to be made *Examples*, wil refuse to say *Amen* to.

What remains to be added to the *News* before-tolde?

The *Metropolitan* was made acquainted with the Abuse committed, in a *Business* so unworthy to be called *Excommunication.*

By the *Patient* abused, his *Grace* was informed of it.

The Bishop declared, on the 17*th day* of *December*, between *Six* and *Seven* of the Clock in the Evening, at —— and in the yeer —— before divers Witnesses, *That he would not desire a fairer Judge of the Case than my Lord Arch-Bishop of* ———

The *pretended* Excommunicate took a Journey of litl less than 200 *Miles* to have *his Cause* heard.

What then? Was the *Strife* ended, and the *Controversy* decided? No, The Bishop, when the *Primate* discourst him alone, (to prepare for a *full* Hearing, if need was; or if it could fairly be do'n, to prevent what *no good Man* could be pleas'd with the *Audience* of;) made Answer, *That he was not concern'd in a matter not begun in his Court, but before his coming to the Diocess.*

An Answer as unsatisfactory as unlooked for.

The *Court* is never the less his Lordship's, for having been *once* another's. No more than the Paper I write on, is not mine, becaus it had lately another Owner.

And if *he* is not concern'd in a *Business* begun in this Court, before it it was his, *who is?*

Where-

Wherefore then was he pleased to keep *such a Stirr*, and make so much *Adoe* about it, (admonishing a Church-Warden in his Visitation, *who knew nothing* of the matter, to take notice of it; and sending *Information* about it, or ordering it to be sent to *London*, to do the *Sufferer* a farther displeasure;) as if som *dangerous Heresy*, or *intolerable Impiety* had been in the Case?

And why? Did his Lordship ask *this bolder*, it seems, *than welcom Water* upon him at his Country-House? *What made him presume to com into a Bishop's presence, or be seen in his Company*, being under the Sentence of Excommunication? If he was not more concern'd than he needed to be, or ought to have been in *so sorry a matter*. For what *stranger Question* could be thought or spoken of, on such an occasion?

1. In a *Heat*, before the *Cause* of his coming thither had been *half heard*, or *a Quarter* tolde.

2. After 60 or 70 Miles Riding; at *such* a time of the yeer, (not far from the depth of Winter, in as filty, dirty, *crooked* and *crabbed* a Way as som Mens Conditions are *too wel* known to be;) to finde out the place of a Prelate's *Retreat* from a Cathedral, where his Predecessors were wont to be as *frequently* present as his Lordship hath been *rarely* seen.

3. *A Question*, which takes a thing for *granted*, that (for more good Reasons than have hitherto been answered, or in haste wil be, if ever they are;) was *denied*: That is, that the Sentence given was *valid*, and therefore to be *valued*.

4. *A Question*, which precluded, obviated and blockt up the way of composing a *Difference* too far go'n, to be fairly ended without *Conference* about it, to prepare for a *Reference* of the Thing in Controversy, to *a Superior Judge*: For if no recourse to the *Primate* of a Province † can *Canonically* be had, but with a Bishop's *Wil, Consent* and *Knowledge*; * What hope of his granting what he *will not suffer* to be asked of him can there be?

And if he may *safely refuse* what the Canon *orders to be required* of him, to what purpose was it made?

5. *A Question*, which supposeth a Thing to be *unlawful*, that was never forbidden, nor indeed ought to be. For by what *Constitution* or *Canon*, Divine or Human Law, is a Bishop, or *any one* else prohibited *to talk* with the Excommunicate, (tho' *deservedly* so called) especially, when it is for their *Information, Reformation, Conviction, Conversion, Satisfaction*, or the like good End? *Balsamon* saith expressly, that it is not forbidden. † He might have added, That for the attainment of such an End as *Discipline* should never be dispenced without an Ey to: it is not only permitted but command-

† Πρὸς τὸν πρωτόθρονα τῆς ἐπαρχίας. Con. Carth. Con. 22.

* Μετὰ δελήσεως, καὶ ὑποταγῆς, καὶ εἰδήσεως τοῦ ἐπισκόπου. Can. 31. Ejusd. Concil. cum Schol. Balsam.

† Συνομιλεῖν τοῖς ἀφορισθεῖσιν ἢ κοινωνεῖν αὐτοῖς. Ad Can. 10. Apost.

ed,

ed, *That ſuch as oppoſe themſelves ſhould in meekneſs be inſtructed*, 2. Tim. 2. 25.

For ſuppoſing (what the more *conſiderate* have not hitherto granted, nor ever wil I believe, for fear of making poor, weak Men, and too often *wicked Inſtruments* of doing Wrong, equal in Power to *Apoſtles* that were guided by an unerring Spirit; ſuppoſing therefore, I ſay, *but not granting*) That the now Excommunicate are *delivered up to Satan*; (as, while Miracles continued, *was*, and *wel might* be do'n, 1 *Tim.* 1. *ult.*) is there nothing to be ſaid or do'n, *not as much as a good word to be ſpoken*, to recover them out of the ſnare of the Devil? 2 *Tim.* 2. *ult.*

If there is, Is not ſuch a neglect a ſign of being *worſe affected* towards them, than *an Apoſtle* was to that unparallel'd Sinner at *Corinth*? Whom (after he had been puniſhed by being ſeparated from the Church for a ſeaſon) the *Corinthians* were order'd *to forgive and comfort, leſt ſuch a one perhaps ſhould be ſwallowed up of overmuch ſorrow*, 2 Cor. 2. 7. And that *Satan might get no advantage* (*v.* 11th) by making his condition worſe, and not better after *Diſcipline* adminiſtred and undergon.

6. *A Queſtion*, which his Lordſhip was not pleaſed *to tarry for an Anſwer to*; but as if it had been *unanſwerable*, flung off in haſte, as ſoon as the Words were out of his mouth, (like one that asked, *What is Truth?* (Joh. 18. 38.) but *ſtayed not* to be tolde what it is:) without giving him leave, to whom his Speech was directed, to make any *Reply* to the thing demanded: As if he had purpoſed to put him to the trouble of writing *all this and more*; which would coſt *a Sheet or two more* to giv account of.

But of that there is no need, after all that hath otherwiſe been ſaid without it. And if it had ſooner com to minde, it had ſav'd me the labor of ſhewing in more Words, the *inſufficiency* of the Biſhop's Anſwer to the Arch-Biſhop (when his *Grace* began to Diſcourſe him, in private, about the Thing in queſtion:) to have ſaid *but this and no more*, That tho the Controverſy was begun in his immediate Predeceſſor's Time and Court, yet it went not on to that *undeſerved, unjuſtified* and *unjuſtifiable* Excommunication (which hath coſt ſuch a multitude of Words) until his coming to the Dioceſs, and *in his Court*; as is manifeſt by the *time ſpecified*, in the Information given of it at *London*, as above-tolde; which was in the yeer 92. of the laſt hundred yeers gon over our heads.

With Reflection on his Lordſhip's *unexpected Declaration* † of being wel pleaſed, That the Cauſ ſhould be brought to *my Lord Primate's* Hearing; and his *unſuſpected Declination* from from that Reſolution: Let me only ask, What urer Sign or greater Suſpition of *bad Metal* an be given, than the Owner's unwillingneſs is Lordſhip's Order) had been written and ſent to him by this *pretended* Excommunicate to argue the matter, and *reaſon the Caſe* with him in *writing* after e liberty of *ſpeaking* had been denied him.

† Which he made before *many Witneſſes*, as above-ſaid, after a Letter, of *no leſs ſtrength than length* (as was confeſſed by one of the Biſhop's Friends, that ſaw and perus'd it by

to

to have it brought to a *Touch-ſtone*, to be tryed? And why ſhould the *goodneſs* of any Man's Cauſe be believed, or the *badneſs* of it queſtion'd, who diſcovers *an Averſion* from having it call'd into queſtion?

To which I will add no more than *a material Inſertion* (having relation to the main thing diſcourſed of;) which *Gentianus Hervetus*, *Balſamon*'s Latin Interpreter, hath put into his Tranſlation, (to *ſtrengthen* and *enlighten the Author's meaning*) tho it is not, that I can finde, in the *Greek* Text: That is this: * The Lord indeed ſaid to his Apoſtles, (after his giving them the Holy Ghoſt) *whoſe Sins ye retain, they are retained*, but never ſpake a Word of *holding them guilty*, who are not blame-worthy.

* Dominus dixit —— *Quorum retinetis* (peccata) *retenta ſunt*: non autem eos etiam qui *non peccant* puniendos. *Ad. Can.* 14. *Sardic. Synod.*

*Hearken, O People, every one of you!* 1 Kin. 22. 28.

And as you have now been tolde of *a worſe deed* do'n by A CHIEF PRIEST † to *no bad* Man, than a *Levite* once did to the ſenſeleſs Carcaſs, or *dead Corps* of *no good* Woman; which being *inſenſible*, ſuffered nothing by his barbarous, and inhuman diviſion of her liveleſs Fleſh and Bones into ſo many pieces as we read of, *Judg.* 19. 29.

† Whoſe *Act* and *Deed* it became by his *Approbation*. For in Scripture-Phraſe and Language, A Man *doth* what he approves, allows, gives way or conſent to.

God himſelf indeed is there ſaid to *do* what he doth but *ſuffer* to be do'n; according to a known Rule of *Fulgentius*: *Scire illud attinet, in Scripturæ more poſitum eſſe, ut Dei permiſſio ipſius Actio vocetur.*

Which makes him not the *Author of Sin* however; he not being bound to hinder, what for juſt and wiſe, tho' ſecret reaſons he permits to com to paſs.

But Man's duty ſtill is to *put a ſtop to it* if he can, and as often as he's able: which makes it alway his *Fault* and *Sin* to giv way to what is in his power to prevent; much worſe he becoms by *approving* and allowing it. This, without more *Adoe* makes it his proper *Act* and *Deed*.

So, (borrowing the Speech *of all that ſaw it*, let me ſay, in their words, with which the Chapter concludes;)

*Conſider of it, take Advice and ſpeak your Minds*; not forgetting but foreſeeing what wil be *the fruit of ſuch Doings* in

THE END.